LEVEL ONE

THE

BIBLE CHRISTIAN;

(THIRD SERIES:)

DESIGNED TO ADVOCATE THE SUFFICIENCY OF SCRIPTURE, AND THE RIGHT OF PRIVATE JUDGMENT, IN MATTERS OF FAITH.

No. I. FEBRUARY, 1839. VOL. I.

"To us there is but one GOD, the FATHER, of whom are all things, and we in him; and ONE LORD JESUS CHRIST, by whom are all things, and we by him."—I. Cor. viii. 6.

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THE

BIBLE CHRISTIAN.

(THIRD SERIES.)

No. I. February, 1839. Vol. I.

TO THE READERS OF THE BIBLE CHRISTIAN.

In undertaking the Editorship of this periodical, I am conscious that I have entered upon a work of much labour and care; that I have enlarged the circle of my duties, and widened a field of exertion, already sufficiently extensive in my own congregation and neighbourhood. But I have ever regarded the existence of a periodical, devoted to the advocacy of Religious Liberty and Gospel Truth, as a matter of primary importance to our holy cause. The press is now equal, if not superior, to the pulpit, in its power of instructing and improving the popular mind; and the words of truth, reason, and charity, contained in a small, cheap periodical, may enter many a home, and enlighten many a heart, that prejudice would have rendered for ever inaccessible to the voice of the living advocate. Without a periodical, the liberal Presbyterians of Ireland would be overwhelmed with misrepresentations, which they would never be permitted to contradict, and with calumnies, which they would have no means of confuting. Do we not all remember, how in the course of the severe struggle for religious liberty, which resulted in the formation of the Remonstrant Synod, the newspaper press, with but one exception, quailed before the excited fanaticism of the day; and refused to publish for

the unpopular party any justification, however reasonable, or any defence, however moderate? The one solitary and noble exception to this general injustice I need not mention; for as long as honour, justice, and indomitable integrity, are esteemed among men, every friend of religious liberty, of every political creed, will remember with gratitude the name of the *Northern Whig*.

Conscious, then, that a periodical is absolutely necessary to defend our cause from misrepresentation, and ourselves from calumny, and having learned that the devoted and zealous young Minister, who has conducted the *Bible Christian*, almost unaided, during the last three years, in so creditable a manner, was determined to resign his charge, and finding that no one could be had to undertake it, I considered it my duty to accept of the Editorship, and thus prevent the extinction of so useful a work.

In conducting the *Bible Christian* my *primary* object shall be, the advocacy and defence of RELIGIOUS LIBERTY, not regarded as a boon enjoyed by toleration, but as a God-given heritage, the inalienable birth-right of every freeman. In the *second place*, I shall labour to advance the cause of Bible Christianity, in opposition to creed-worship; and try to recommend to the understanding and the heart of every reader, the pure and primitive Gospel Truth, "the Truth as it is in Jesus."

Whilst such subjects, however, shall continue to occupy he greater part of every number, I think that the work may be rendered more generally interesting by the insertion of a few articles of a literary and moral, rather than a religious and controversial cast. *Finally*, I wish it to be distinctly understood, that for the opinions and sentiments which may be contained in the *Editorial Articles*, I alone am accountable.

W. H. DOHERTY.

UNIFORMITY OF OPINION.

Of all the absurdities by which the intellect of man has been bewildered, that of striving after *perfect uniformity of opinion* is the most ridiculous. Is not *all knowledge*, religious as well as scientific, gained gradually? Are not all inquirers after truth advancing, and striving to move forward as rapidly as possible? In the very nature of things, there must, therefore, be a difference of station in the army of Truth: a vanguard, a centre, a rear. The most vigorous thinkers will lead; the next, in point of independence and acuteness, will follow; and the weakest, most ignorant, and bigotted, will form the rear. Now, to establish *uniformity of opinion*, you must thrust back all human souls to the level of the very lowest. It is utterly impossible to cause the uneducated mind to comprehend and entertain the truths to which a higher order of intellectual power and culture may arrive. You cannot compel the weak and feeble runner to keep pace with the vigorous and active; and if you desire to make their progress uniform, you must try to repress the powers of the strong, and cause the feeble to lead, no matter how slow his pace may be. The root of the strange error that has misled the world for centuries is, a mistake concerning the meaning of the terms "opinion," "belief," &c.

Now, what do we mean by the term, "a man's religious opinions"? If we mean any thing, it must be, *the amount of knowledge which he has attained concerning Christian Truth.* His opinion or his belief simply means his knowledge. What he knows, he believes; what he believes, is his opinion: the terms have the same meaning. This point we regard as settled; for surely no man will say that he believes what he does not know; or, that his opinion on any point differs from his belief. Now, all will admit, that knowledge is gained gradually; that there neither is, nor can be, uniformity in knowledge; and that the amount of knowledge which any individual has attained, is continually changing. But if knowledge, belief, opinion, be, as I have shown, words of the very same meaning, it follows, that the uniformity so eagerly desired by many churches is a vain fancy; which, in the very nature of things, it is impossible to realize. There is one method, indeed, by which we might hope to attain a

greater degree of uniformity of opinion with respect to religious truth than at present exists in the world: that is, if every individual would honestly and earnestly devote himself to the pursuit of truth; if every one who discovered a new truth might avow and advocate it without loss or injury; and if the wise and learned would labour to instil truth, and nothing but truth, into the minds of the ignorant. It is, no doubt, impossible to produce equality of knowledge, and the very attempt displays gross ignorance of human nature; but if we are to agree on any points of faith, it must be with respect to proved and palpable truths, not mysterious dogmas, or empty unmeaning formulas.

Observe the wonderful absurdity of trying to produce religious uniformity, by means of a *common creed*, which all are forced to assent to. The subscribing of a creed cannot, in any way, change or modify a man's belief. It does not increase his stock of religious knowledge. It does not, in the slightest degree, tend to equalize the quantities of knowledge possessed by each: and unless these quantities are equalized, uniformity is impossible. "What more than verbal unity can there be," says a modern writer, "in the profession of faith by the child, and by the man? The same terms do not convey the same ideas in the different stages, even of an individual progress, still less can they in the progress that society makes, as knowledge is continually advancing. Of all vain attempts, the attempt to embody what men shall believe, to define it, to perpetuate it from age to age, is one of the vainest; and the only result has been, that the same ingenuity, the same jesuitry of interpretation, which the makers of creeds have often bestowed upon the words of Scripture, have been bestowed subsequently upon those creeds themselves. Articles have been tortured as texts were tortured before, and the whole power of human ingenuity put forth in order to cover hypocrisy,—or even to deceive the mind itself; and all this under the notion of the intimate union of salvation with opinion."

There is yet another view of this subject which has often occurred to us, and by which the inefficacy of creeds will more fully appear. Both reason and Scripture look upon all men as sinners; and we have never met any man of sound mind, who would venture to deny the truth

of their conclusion. Sin may be regarded as a disease of the soul, for which religion undertakes to provide a remedy. Now the wise and skilful physician will observe attentively the peculiar state of his patient, and select and administer his medicines accordingly. But the ignorant quack makes no distinction between strength and weakness, vigour and debility. He has some one "universal medicine," to which he ascribes the most miraculous and impossible effects, and this he gives to all his patients indiscriminately, however numerous and varied their complaints may be. Now the creed-maker is just the soul's quack doctor. He is continually advertising his infallible nostrum, and publishing the most ridiculous absurdities regarding its efficacy. His little creed contains (if he is to be credited) the whole essence of Christianity, extracted and made up in morsels which may be safely administered to a child, and yet are able to satisfy a man. His creed will cure every species of disease to which the spirit of man is liable. It will remove the little faults of the child's pure soul; it will restore to innocence and renew in purity the debased heart of the hoary sinner. There is a satirical anecdote, which we have somewhere met in a medical journal, that illustrates the efficiency of creed-medicine. "An unfortunate man was killed by the explosion of a steam boiler; his limbs were torn asunder, and his body dashed in fragments, when luckily one of the spectators administered a few of 'Morison's infallible Pills,' and the man recovered, his limbs reunited, and he walked off perfectly cured." In proof of this fact, reference is made to the Mayor and Aldermen of London, her Majesty's Government, and all Members of Parliament who were eye-witnesses of the cure.

Now this is not one whit more absurd, than the stories daily published of the marvellous efficacy of creeds. Though the moral feelings be torpid, or even dead, though the soul be so degraded and debased, that neither truth nor honour can dwell in it; nay, though sin still continues to hold undisputed dominion in the heart, yet the Calvinistic preacher affirms, that if the sinner will only swallow his quack medicine, he shall be made whole; if he will only assent to an orthodox creed, the shattered members of his moral nature will be reunited, and he will instantly be gifted with the quality of saintship; in which case, he is

sure of eternal happiness, let him act as he pleases. The truth is, that to obtain the favour of God, and enjoy the pure and spiritual blessedness of Heaven, we must, with the aids of the Holy Spirit, educate our souls into a fitness for receiving them. The deep-rooted and obstinate disease of sin, will not yield to incantations and charms, to creeds or quack medicines: these but aggravate the complaint; it can only be removed by a course of sanatory regimen and exercise, a regimen in which sin shall have no place, and a vigorous exercise of the moral powers of the soul, in resisting every temptation and discharging every duty. *Uniformity in truth is a vain fancy*, for truth and knowledge are synonymous, and of knowledge the degrees are infinite; but *uniformity in falsehood is indeed attainable*, and if this species of uniformity be desirable, we know of no means more efficacious to produce it, than that of compelling all men to subscribe to the absurd and mystical creed of a darker age. Ed.

FAITH OF THE HEART.

(From the Unitarian Miscellany.)

How is our religious faith to be regulated? How are we to be preserved from error, where error may be so fatal, and where truth is surely so desirable? Is there no general rule, which, though it may admit of a great variety and difference of opinion, will yet guard us against fundamental mistake, and guide us to a faith, which shall have the best influence on our lives and conversations?

Such a rule is given by St. Paul in a few words. With the heart, says he, man believeth unto righteousness. Here we are told, that if a man would believe unto righteousness, that is, if he would have his belief terminate in those moral and spiritual qualifications which God will accept and bless, he must believe with his *heart;* we are told, that the only principles on which we can place a well-grounded reliance, are those whose foundation is the heart; that the only religion, which will effectually assist and console us, is the religion of the heart; that the only faith which will save us, is the faith of the heart.

He does not mean, however, to intimate by these words, that the Christian religion is, or that any religion should

be, a religion of the affections alone. Undirected by reason, the affections will pursue a devious and uncertain course. They will neither know at what point to commence, nor at what limits to stop. They may easily begin with a captivating error, or, if they begin in truth, they may end in absurdity. A tenet may be a very gentle, a very affectionate, and still a very visionary one. It may sue for adoption to some of the best feelings of our nature, and yet reason may sternly and justly forbid its being adopted. A tenet also, though originally unobjectionable, may be so tampered with, when taken up by ardent feeling, as to lose its primitive and manly character, and forget its acquaintance with sense and truth. What then is meant by the faith of the heart?

By the faith of the heart, is to be understood, in the first place, a faith which does not terminate in speculation. By the religion of the heart, is to be understood a vital religion, a religion which lives, and breathes, and moves, and acts; which prompts the virtues, and regulates the conduct; a religion which tells the heart to beat, whenever the blessed names and offices of integrity, purity, and justice, are recited; which commands the affections to fly whereever there is a tear flowing which they can wipe away, or a bosom bleeding which they can bind, or a care which they can render lighter by their support, or a sorrow which they can alleviate by their sympathy; a religion which bids its votaries lift a reverent and grateful eye to the Creator for his ceaseless and unspeakable bounties, and then look down again on the world, and endeavour to deserve them.

To believe with the heart, is not merely to give a cold assent of the head to any truths, however grand, or however important they may be; but it is to feel their influence, and bow to their authority. Good principles may be received, and then forgotten; but he who believes with his heart, will not only receive, but retain them, keep them in his heart, and oppose them whenever there is occasion, to the temptations of the world. Some there are, who think it sufficient that they have turned their attention to religion on certain occasions, and honestly subscribed a form of faith, as far as they comprehended it, once in their lives. Further examination or reflection they conceive to be unnecessary. But, in the mean time, principles of the most insidious nature, and pernicious tendency, are suf-

fered to enter the bosom unobserved; all the common motives and low-born interests of the world are permitted to work unchecked and unheeded; and when at last it is found out, on a death-bed perhaps, that the first love has departed, and that the duties which it should and would have performed, have been left untouched, the discovery is made too late, for the time of duty is over, and that of retribution is at hand. But they who believe with the heart, acquire a habit of recalling, at will, those principles which they have once acknowledged to be true, and to renew those impressions which they have ever found to be beneficial; and thus they prevent the admission or continuance of other principles, and opposite impressions. Their faith is always by them. In the world it will defend, comfort, cheer, support—and in heaven it will crown them.

The belief of the heart is not speculative, short-lived, inefficient. It is sincere, it is operative, it admits of no wavering, it is not laid aside in prosperity, it does not droop in adversity, it is not lost amidst the cares of life, it is not forgotten in the business of the world.

Again, to believe with the heart is to make our opinions invariably respect the good affections of our nature, and to admit no principles which are opposed to them;—not indeed to be guided by the heart, but never to offer any violence to its dictates. There is no heresy so dangerous, as that which rebels against the innocent and regulated feelings of humanity. There is no schism so dreadful, as that which breaks away from the communion and companionship of the heart. There is no belief so widely unchristian and unsound, as that which would, in the least degree, contribute to weaken or to sever the bonds of society, and the ties of neighbourhood, friendship, and affection. That counsel is of Moloch, and not of God, which proclaims a war upon charity and love. Faith is never glad when Feeling weeps; Religion never speaks of duty to a shuddering bosom; and Christianity disclaims the power which Nature would recoil to exercise.

Let mystics, and bigots, and selfish men, dream, and rave, and calculate as they please, we hold it to be a truth as sacred and eternal as the truth of the Almighty One himself, that the creed which narrows the walk of the affections, and shuts the heart against any kindly influence, which represses one charitable thought, or prevents one

gentle word, must have a corrupting spot of rottenness at its core. Wise men and great men may receive it, and good men may think that they believe it, but it is not, and cannot be, a pure Christian creed; it is not of the heart, of the Saviour, nor of God.

Thirdly, to believe with the heart is to believe ardently, warmly, deeply. It is to perform the duties which religion enjoins, as if we took a pleasure in them; to go about the commands of God, not as if our work was a drudgery, which nevertheless we did not dare to refuse, but a privilege and an honour, with which we should be thankful for being entrusted. To believe with the heart is to enter affectionately, willingly, and at once, into any province of action, as into the sphere which is marked out for us by a Father whom we entirely love.

This is the faith which mounts up in the bosom, a bright and steady flame; not to lay it waste, nor wither any good thing which grows there, but, like the fire which burns on the domestic hearth, to diffuse a vital heat throughout the circle of its influence, while the best affections gather round it, and all the social virtues feel themselves at home.

Let any one study to make this FAITH OF THE HEART his own, and he may be sure that it will be "accounted to him for righteousness." He will have no reason to fear the charge of heresy, nor to be troubled in his mind because some things appear difficult and obscure. He has attained the great secret of life, the great mystery of religion, the great end of revelation. He may rank himself with any sect, and still be no sectarian; he may stand apart from all of them, and yet be accounted no sceptic. His doubts have subsided into tranquillity, his fears have given place to confidence, and his inquiries have been followed by an answer of peace.

He feels the emptiness of petty distinctions, and the worthlessness of mere names; and from amidst all the confusion of contrary opinions, and noise of clamorous disputants around him, he looks forward with humble trust to that august and final tribunal, where it will not be asked what leader he had followed, nor what church he had joined, but what his heart had hallowed, and what his hands had done.

THE CAVE OF MEMORY.

I HAD finished my pleasant day's work of study and com position, and was, according to my custom, refreshing my mind with an evening draught from the deep fount of English Poetry, when a strange dreaminess of soul overpowered me, and the following scenes passed vividly before my mind's eye.

Methought that I was in the midst of a crowded thoroughfare, where noise, and dust, and tumult prevailed; multitudes of men were hurrying to and fro, their faces expressive of care and fear, of grief, anxiety, and disappointment. No one tried to accommodate his neighbour, or to make way for persons hurrying on in an opposite direction, but, upon the contrary, all seemed bent on making their occasional collisions as frequent and violent as possible. I at first gave way on all occasions, hoping to pass along in peace; but I soon found that my modesty only provoked insult, and the more timidly I retreated, the more violently I was borne back. Irritated by this conduct, I pressed vehemently forward, and by pushing aside some and overturning others, I soon began to make progress. But my triumph was dearly bought; the calm current of my blood was fevered by the struggle; my ears were deafened by the cries of opponents and of friends; the springs of feeling in my heart were too deeply stirred; and peace, contentment, and tranquillity seemed to have abandoned my soul for ever. Alas! said I, how I hate this feverish strife, would that I had submitted to all the insults which rude ignorance tried to inflict upon me, rather than fret my life away in the wretched exchange of injury for injury, and scorn for scorn.—"Your wish, young man, springs from ignorance," said a deep and solemn voice beside me, "the disagreeable tumult and selfish struggle of this great thoroughfare are necessary to teach you the important lesson of *self-dependence*. But you have, considering the many obstacles and enmities opposed to you, made considerable progress. You are weary, weak, and feverish; I am sent to refresh your spirit with a temporary repose." I turned and beheld a venerable man, with a calm and serene expression of countenance; his soft blue eyes had a thoughtful cast, as if they were accustomed to dwell more frequently on the

shadows of by-gone days than on the stirring realities of the present, and though there dwelt upon the brow a shade of melancholy, yet it was so cheered by resignation, and brightened by hope, that no smile could be more attractive. "I am the Genius of Memory," said he; "come with me to my cave." So saying, he touched me with a strange-looking magical rod which he carried in his hand, and suddenly I found myself transported to a quiet rural scene, remote from the haunts of men. It was a little lawn of the freshest turf, sprinkled with flowers, and bordered by thick woods. At the foot of this lawn ran a broad and rapid river, and the upper part was bounded by a perpendicular wall of rock, in the centre of which was the entrance of a cave, festooned around with a beautiful drapery of wild vines. I followed my venerable conductor into the cave; and seated myself, at his invitation, on a rustic chair near the entrance. Here the most delicious feeling of calm tranquillity entered into my heart, the cool atmosphere refreshed me, and as a gentle breeze fanned my cheek and forehead, I thought that I had never experienced so much pleasure. The tumult of my blood was gone, the agitation of my spirit, vexed and fevered in the struggles of the crowd, gradually subsided, and I was sinking into a sweet repose when my guide again addressed me: "It is not, young man, for the enjoyment of a thoughtless slumber that I have brought thee hither. The heart which has been hardened in the cold atmosphere of the world, must be agitated by sorrow and softened by tears, else its capability of feeling can return no more. Attend, and I will show thee the sources of forgotten joys; the shades of beings once bound to thee by the deepest and tenderest ties, but whom God's providence has taken away from thy side for ever." He waved his magical wand, and a scene appeared which astonished and affected me beyond the power of speech to describe. I stood amidst the scenes of my early days. Every feature of the landscape was well known to me, because it appeared, not with the changes which time has wrought upon it, but as I had known it many years ago; yet, familiar and long-loved as the features of the landscape were, I scarce observed them, for they were peopled by the lost, the dead, the dear companions of my early life, long taken from this world of care; but now restored, as if to mock me, clad in the forms and hues of an

unreal life. I knew that they were all dead, yet I heard the words of love which they uttered, and recognised the accents of kindness once so familiar to my ear. They called me by my christian name; they conversed with me on dear old themes; they agitated my soul by the memory of a thousand glad and joyous hours, gone, never, never to return again. Alas! the misery! to behold forms full of grace and beauty, and yet know that they were long ago crushed before the worm; to meet the glances of glad and bright eyes, and yet remember that they can beam on us no more; to hear the tones of sweet and fond affection vibrate on the ear and thrill through the heart, and yet be conscious, that those voices of love are hushed for ever in the solemn silence of the tomb. As I gazed upon the scene with a mixture of wonder and of sorrow, the groups became more distinct: — a father sat amidst a numerous circle of his children; he looked upon them with pride and pleasure, for every eye in that circle beamed with intelligence, and every heart beat with filial and fraternal affection. The scene changed: I saw, in a solitary churchyard, a youth kneeling by a tombstone, I recognised him as the youngest in that sunny circle of love; with many tears he read the inscription, which simply stated, that *A Father and seven of his children slept beneath.* The voice of his grief came to my ear like the memory of music in a dream: my heart beat violently, my limbs trembled with emotion, cold drops of perspiration stood upon my forehead, and the deepest feelings of my soul were raised and agitated, for I seemed to recognise the image of my own life in his. Ah! said I, in an agony of tears, false guide, cruel deceiver! is it thus that you refresh my spirit, wearied in the world's strife? Take me away from these melancholy scenes of past sorrow, and restore me to the great thoroughfare of real life, where, if I cannot enjoy contentment, I may at least obtain the power to forget. "Grieve not for this momentary pain," said he; "it has already renewed your being, the fountains of pure sympathetic feeling have been reopened in your heart, and the hard covering of selfishness has given way; calmer and more soothing feelings shall succeed."

(To be continued.)

ORIGINAL POETRY.

RELIGIOUS LIBERTY.

THERE'S a land where the good, the wise, the brave,
May scorn the creed of the cringing slave,
And at no man's bidding bow the knee,
And to no man's faith yield submissively.

There, the humblest cottager walks abroad,
And looks aloft to the common God,
With as proud a step, and a soul as free,
As the haughtiest son's of luxury.

For, though weak and frail is his cottage-door,
Yet bolts of steel could not guard it more;
For the mighty heart of that nation thrills,
With indignant grief, for the humblest ills.

There's a land where the altar of God is free
From the bigot's unhallowed tyranny;
Where, as knowledge to each its light has given,
All spirits may stretch to the common Heaven:

Where the Christian may study the sacred page,
Unscared by the creeds of a darker age;
And each new truth to his soul unfurled,
May boldly preach to a listening world:

And prayer may be offered in temple, or cell,
In the crowded mart, or the lonely dell;
For no man dares to usurp controul
O'er the free-born thoughts of his neighbour's soul.

Oh! Father of Truth, and of Mercy Divine,
I thank thee, that this happy land is mine;
Oh! give me with zeal and devotion to prove
My grateful sense of thy boundless love.

Oh! teach me each power of soul to employ,
In spreading the Gospel of truth and joy,
That the spirit of man may at length be free
From the creeds of a grim antiquity.

WHAT REWARD HAVE WE?

(From the American Register and Observer.)

WHAT are the rewards of the Sunday School Teacher and other Christian Labourers? "You meet often with ingratitude and inattention, and at times seem hurt and disappointed, and almost discouraged, and yet you persevere in meeting your class Sunday after Sunday, and in continuing your labours as faithfully as if you received nothing but kindness. I cannot account for this; how does it happen?" "My dear Saviour has said, 'Call the poor, the maimed, the blind, for they cannot recompense thee, but thou shalt be recompensed at the resurrection of the just.'" In these words the question, which is so often asked concerning religious efforts, is fully answered. Because those who are poor in this world's goods cannot recompense us, we are directed by our Saviour to bestow upon them our charity, thus giving assistance to those who need it, and thus excercising disinterested benevolence. If any are so poor in moral and religious goods, that they cannot recompense us with sympathy of feeling, or even with gratitude, they are particularly fit objects for the exercise of kindness.

They cannot recompense us, therefore we are to do them good, and thus assure ourselves of the disinterestedness of our desires to serve them. For if we labour where no reward is received or expected, we can be confident that it is not for the reward that we labour, and that our exertions are not selfish. And in this, the question proposed above is most fully answered. The teacher is not discouraged from his labours when he receives no recompense, because he does not labour for the recompense, and the receiving, or not receiving it makes no difference in his desire to do his duty. His duty directs him to perform certain actions for his fellow-beings, because they need his assistance, and because it is well pleasing to the Universal Parent to see his children assisting their brethren. God has made great difference in the temporal and spiritual situations of his children, to call into exercise the kindly feelings of love and charity, of gratitude and joy. This is a delightful thought to the Christian, who is disposed at times to lament the inequalities of condition which he sees around him. On reflection, he remembers how grateful a sight it is to

the earthly parent to see a child comforting and aiding a brother in his distresses, soothing his sorrows, wiping his tears, turning away by soft words his anger, and seeking to make him happy again. Then he understands how well pleased the Universal Father must be to see his children soothing each other's distresses, enlightening each other's minds, and endeavouring to improve each other's hearts. And remembering how greatly the earthly parent's joy is increased by seeing the child bear patiently the wilfulness and impatience of his brother, unruffled by his outbreaks of passion, unrepelled by his coldness and ingratitude, he sees how grateful to the Parent of all must be the sight of His children bearing, with patience and uninterrupted cheerfulness, the unthankfulness of their brethren. What greater recompense can be asked than the smiles of a gratified God?

The teacher finds in his own improvement sufficient, and more than sufficient recompense, for any efforts, however arduous or long continued, or however poorly repaid. The good providence of our Father has kindly so arranged our lot, has so connected us with one another, that what we do for others, we do for ourselves. In nothing is the great brotherhood of human kind more clearly shown than in this. No good deed is ever lost; whether done for the grateful or ungrateful, it is still good, and for good. No kind word, though it be answered with insolence and injury, is lost. It has gone forth on its errand of mercy, and it will return with good; for never was a kind word said, which did not bring sweet peace to him who said it. Thus is the great law of love shown to bind the moral universe, as the law of gravitation binds the natural universe; and thus it is that we look with delight upon Howard, the Newton of the moral world, who has made known by his life his appreciation of that grand law which was clearly revealed in Palestine.

There are rewards, great enough to satisfy an archangel, received by many Christians. He must be very desponding, who believes that kindness is not ever returned with kindness even on earth. There is, without doubt, great ingratitude, but there is also great gratitude. Who that has ever seen the eye filling with tears at some unexpected kindness, or who that has felt the almost convulsive grasp of a hand trembling with emotion, or who that has ever heard the 'God bless you,' as it was fervently and feelingly uttered, will not say that there is great gratitude on earth?

And who that has ever been for any time with the poor, has not seen, and felt, and heard this? The harsh word of ingratitude may be often heard, but there are very many words of kindness also heard, which will take away all the pain caused by unthankfulness and rudeness. I believe that every faithful Christian teacher will say that he has been more than recompensed already for his exertions. If he cannot say this, let him look forward to that joyful time when he will awake from his last sleep, and hear those words of Christian joy, "Well done, good and faithful servant;" when he will find himself among the blessed and redeemed, and when perhaps among those redeemed he shall see some, who will make his inmost soul thrill with the words, "You were my faithful friend and teacher, and through your kindness, by the blessing of God, I am now happy." H. H. J.

EXTRACT FROM

A SERMON ON "THE BLESSING OF FREEDOM."

By the Rev. O. Dewey.

I HAVE offered some reasons to show that our freedom is a blessing. It is founded in rectitude as a principle; it fosters the intellectual and moral growth of a country; and it proves the amplest enjoyment of all the blessings of existence. These are reasons. But I should not exhaust the subject, even in this most general view of it, if I did not add one further consideration in behalf of freedom; a consideration that is higher and stronger than any reason—I mean the *intrinsic desirableness* of this condition to every human being. In this respect, freedom is like virtue, like happiness; we value it for its own sake. God has stamped upon our very humanity this impress of freedom; it is the unchartered prerogative of human nature. A soul ceases to be a soul in proportion as it ceases to be free. Strip it of this, and you strip it of one of its essential and characteristic attributes. It is this that draws the footsteps of the wild Indian to his wide and boundless desert paths, and makes him prefer them to the gay saloons and soft carpets of sumptuous palaces; it is this that makes it so difficult to bring him within the pale of artificial civilization. Our roving tribes are perishing, a sad and solemn sacrifice upon the altar of their wild freedom. They

come among us, and look with childish wonder upon the perfection of our arts, and the splendour of our habitations; they submit with ennui and weariness, for a few days, to our burthensome forms and restraints; and then turn their faces to their forest homes, and resolve to push those homes onward till they sink in the Pacific waves, rather than not be free.

It is thus that every people is attached to its country, just in proportion as it is free. No matter if that country be in the rocky fastnesses of Switzerland, amidst the snows of Tartary, or on the most barren and lonely island-shore; no matter if that country be so poor, as to force away its children to other and richer lands for employment and sustenance: yet, when the songs of those free homes chance to fall upon the exile's ear, no soft and ravishing airs, that wait upon the timed feastings of Asiatic opulence, ever thrilled the heart with such mingled rapture and agony as those simple tones. Sad mementos might they be of poverty, and want, and toil; yet it was enough that they were mementos of happy freedom, and more than once has it been necessary to forbid, by military orders, in the armies of the Swiss mercenaries, the singing of their native songs.

And such an attachment, do I believe, is found in our own people to their native country. It is the country of the free; and that single consideration compensates for the want of many advantages which other countries possess over us. And glad am I that it opens wide its hospitable gates to many a noble but persecuted citizen, from the dungeons of Austria and Italy, and the imprisoning castles and citadels of Poland. Here may they find rest, as they surely find sympathy, though it is saddened with many bitter remembrances!

Yes, let me free; let me go and come at my own will; let me do business and make journeys, without a vexatious police or insolent soldiery to watch my steps; let me think, and do, and speak what I please, subject to no limit but that which is set by the common weal; subject to no law but that which conscience binds upon me—and I will bless my country, and love its most rugged rocks and its most barren soil.

I have seen my countrymen, and have been with them a fellow-wanderer, in other lands; and little did I see or feel to warrant the apprehension sometimes expressed, that

foreign travel would weaken our patriotic attachments. One sigh for home—home, arose from all hearts. And why, from palaces and courts—why, from galleries of the arts, where the marble softens into life, and painting sheds an almost living presence of beauty around it—why, from the mountain's awful brow, and the lovely valleys and lakes touched with the sunset hues of old romance—why, from those venerable and touching ruins to which our very heart grows—why, from all these scenes, were they looking beyond the swellings of the Atlantic wave, to a dearer and holier spot of earth, their own, own country? Doubtless it was, in part, because it is their country: but it was also, as every one's experience will testify, because they knew that *there* was no oppression, no pitiful exaction of petty tyranny; because that *there*, they knew, was no accredited and irresistible religious domination; because that *there*, they knew, they should not meet the odious soldier at every corner, nor swarms of imploring beggars, the victims of misrule; that *there* no curse causeless did fall, and no blight worse than plague and pestilence, did descend amid the pure dews of heaven; because, in fine, that *there*, they knew, was liberty—upon all the green hills, and amidst all the peaceful valleys—liberty, the wall of fire around the humblest home; the crown of glory, studded with her ever-blazing stars upon the proudest mansion!

My friends, upon our own homes that blessing rests, that guardian care and glorious crown; and when we return to those homes, and so long as we dwell in them, so long as no oppressor's foot invades their thresholds, let us bless them, and hallow them as the homes of freedom! Let us make them too the homes of a nobler freedom—of freedom from vice, from evil, from passion, from every corrupting bondage of the soul.

PROSE POEMS, No. I.

THE DIRGE OF THE DEPARTED YEAR.

Who sings the dirge of the departed year? It has fled for ever from our view, and is now buried in the mysterious and infinite abyss of the past. Yet, not in silence hath this lost child of time perished. A mighty requiem fills the midnight sky, and thrills upon the thoughtful heart:

'tis the voice of the tempest-tossed ocean, thundering upon the rocky shore; 'tis the melancholy moaning of the forest, as the spirit of the storm tramples upon its leafless boughs; 'tis the soft sad sound of the wintry wind, sighing its life away among ruins and tombs. Another tone mingles with the anthem: 'tis a strain of light and lively music, bursting from the lighted hall, where the young and gay have met to dedicate the hours to pleasure; 'tis the voice of the accomplished singer, pouring forth, amidst a tide of music, the glorious thoughts which Genius has clothed in poetry, and bequeathed to man; 'tis the soft whisper and the answering sigh, with which heart greets heart in the happy and the holy trustfulness of love. Yet another tone mingles with and completes the mighty circle of melody: 'tis the voice of prayer and praise from the cottage of the labourer, as he gathers his children around him, and renders thanks to the Almighty Father for the blessings of the by-gone year. Oh, let every human heart respond with joy to this grateful voice, "Praise the Lord, Oh my soul!'

THE WIDOW OF NAIN.

We see the funeral procession moving slowly and sadly through the streets of that ancient oriental village. The hired mourners, with their loud cries, attract the attention of all, as the train moves solemnly on; while the deep grief of the childless widow, and her silent sadness, are still more affecting. The passers-by arrest themselves in their various pursuits, and respectfully join the procession to show their regard for the departed, and their sympathy with the bereaved. They are passing out through the city gate, to deposit in the sepulchre of his fathers, this last hope of a mother's heart. She has watched by his sick bed with the unwearied zeal of ardent affection; she has seen the light of life depart from the face which had made the sunshine of her home; and now she stands alone, childless, and a widow. She is paying the last tribute of respect towards him, who, she had fondly hoped, was to be the support and solace of her declining years, to attend with the devotedness of filial love on her dying moments, and to live many a happy year, after she had passed away, to honour her memory and transmit his own reputation to after times. But this fair hope has been blighted; and with an aching heart,

and with but a vague, dim, and traditionary belief, that she shall ever meet again her loved and lost, she prepares to place in the tomb all that remains to her of her only son.

The wild flowers may bloom in their beauty over his quiet resting-place, but all is dreariness to her there; the night-bird may plaintively chant his requiem, or a thousand little voices make merry music through the overshadowing trees; the light of day may smile kindly on the spot, and the starry host, in their ceaseless courses, sparkle there: they bring to her no voice from another state of being, no message from the spirit-land. The hope of a future existence is but an indefinite idea, a debated point among her people. They fondly name their sepulchres "the houses of the living;" but little dream that the living part cannot be confined there. She hopes that what has appeared to die, may be again restored at some future period to an earthly existence; but she can feel nothing of the deep, inexpressible joy of believing that the disembodied spirit may hold instant communion with those who mourn the severing of a visible intercourse.

They reach the gate of the city, through which that lifeless form is to take its last passage, and she feels that when she enters it again, it will be without that which made her life most dear. She knows not the holy power that is near to assuage her distress. The Saviour approaches, and compassionates the desolation of the sorrow-stricken woman. With the calm majesty of conscious power, with the unspeakable dignity of perfect purity, with the loveliness of expression which a benevolent intent marked on his placid countenance, he touches the bier. Instantly the loud wail of the mourners is hushed; the mournful notes of the flute die on the ear; all stand still at the summons of him, "who spake as one having authority." He, at whose word the stormy sea was calm, allays the tumults of human passion. He recalls the spirit to that pallid and decaying form, and delivers him to his mother. Oh! who can describe the revulsion of feeling which that act occassioned in the heart of that sorrowing parent; the overwhelming burst of joy and gratitude and returning hope, when she saw that stiffened figure, from whose cold touch she had shrunk in agony, as if its iciness reached her heart's core, again animated with the breath of life! The attendant

crowd look on in amazement; "a great fear came on them all;" they acknowledge the divine power which enabled him to perform so great a miracle, and hail Jesus as a great prophet.

"The son of the widow of Nain"—how associated are these words with all that is lovely in benevolence, true in affection, and cherished in hope; the simple story can never be read without emotion, as the mere narration of events as they occurred in that ancient city eighteen hundred years ago, or whether we regard it as full of consoling reflection for ourselves. Time, space, all attendant circumstances sink into nothing before the mind; the hundreds of leagues which separate us from the land where this took place, the hundreds of years that have elapsed since that mourning procession was passing out through the gate of the city of Nain, the differences in customs and appearances, all vanish away before the naturalness of this simple and touching story. The heart responds with a sympathy as true as if the scene were present to our senses. In the midst of her anguish, the desolate mourner finds, in the truth thus forcibly revealed by the blessed Saviour, an all-availing consolation; and so it has been ever since, and so it shall be until the end of time.

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MISCELLANEOUS.

AN ODD SERMON.

In the year 1606, when the Covenanters of Scotland were in arms, a Master of Arts of the College of Aberdeen preached at Aberdeen a sermon from these words in Jeremiah: "Sion is wounded." In this sermon (a copy of which is preserved in the British Museum) we have an amusing specimen of the style of preaching which prevailed in those days.

The preacher sets out with showing, that by the Sion in the text, was meant 'the puir Kirk o' Scotland,' and then asks, 'Wha ha' wounded her trow ye?' 'To this purpose,' he says, 'I'se tell you a tale; but I'll no say 'tis true; but be it true, or be it fause, tak it as I tak it, a God's benison. When I was a young lad, there was a winsome man student o' Theology at the College o' Aberdeen; and he was to make a preachment before the Master Regents o' the

College, and o' a' the Holy Scriptures o' God he wailed this text: 'What will ye gi' me, and I'll betray him to ye?' (and he could ha' said it in Latin, Quid dabites.) And there was an honest auld man in a blue cap, sittin' at the feet o' the powpit, and he says till him, 'Sir, gin ye betray him, I'se gi' ye a good fat Bishoprick.' Now ye may learn by this, wha it is that betrays and wounds the peace o' the Kirk o' Scotland.'—Having thus fixed the sin of wounding Sion, or the puir Kirk o' Scotland, on the prelates, he proceeds to show *how* she was wounded; first, in her head; second, in her hand; third, in her heart; and fourthly, in her feet. Of the first head there are three sub-divisions, showing how the prelates have wounded the Kirk. 1st. 'With the sword of their pride. 2d. With the sword o' gluttony; and, 3d. With the sword of covetousness.' In illustrating the fourth head, or wounding the feet, he says: 'I can remember weel since the Kirk o' Scotland might hae been likened to a bonny nag, that could hae ambled and paced it fu' sweetly; but the Bishops—those galloping swingers, they gat o' the back o' the nag, an' they quite jaded him up to ruin; for they laid upon his back the Book o' Common Prayer, the Book o' Canons, and since they came frae Lonon, the Aith of Supremacy, and the Kirk law books. I wonder what errand they had there; but, beluved, what here and what there they had sae used him, they hae na left him a fast nail in his feet.' Having discussed the four sorts of wounds, the preacher proceeds: 'And now, beluved, we may tell a tale without laughter, we may liken her to nane but Baalam's Ass, for in that story there are four things to be heeded: 1st, the Ass, that we may compare to the Kirk o' Scotland; 2d. The rider; that's e'en the proud Bishops; 3d. The *angel* that stopt the Ass by the way; and who trow ye that is? It's e'en my gude Lord Eglenton. God's benison light on his bonny face, there he sits, the trimmest sight that e'er the puir Kirk o' Scotland saw; 4th. There was a portmante in behind the nag, and what trow ye was in it? E'en the Book o' Common Prayer, an' the Books o' Canons, an' the Aith o' Supremacy, an' the Kirk law books; but I hope the good angel will tak him (Episcopacy) out o' the saddle, for he hings by the hough, hauf in and hauf out; fain wad he keep in, an' tells ye let him stay in, and he'll na trouble you wi' a portmanteau ony mair: but the

de'il's a wily pow, let him get in his little finger and he'll soon get in his whole hand: let but the loon get in the saddle, and we may a' pow 'till weary before we get him out again.

'But a word or two o' use: an' first a word o' encouragement to a' the gude people that ha' already set their hearts an' hands to reading an' avowing the Solemn League and Covenant. Well I sow no mair but this; as ye hae begun the gude work, e'en sae perfect it, an' ye shall nae want your reward in heaven.'

BOOKS.

Books are not absolutely dead things, but do contain a potency of life in them, to be as active as that soul was whose progeny they are; nay, they do preserve, as in a phial, the purest efficacy and extraction of that living intellect that bred them. I know they are as lively and as vigorously productive as those fabulous dragon's teeth, and being sown up and down, may chance to spring up armed men. And yet, on the other hand, unless wariness be used, as good almost kill a man as kill a good book. Who kills a man, kills a reasonable creature, God's image; but he who destroys a good book, kills reason itself, kills the image of God, as it were in the eye. Many a man lives, a burden to the earth; but a good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life. It is true no age can restore a life, whereof perhaps there is no great loss; and revolutions of ages do not oft recover the loss of a rejected truth, for the want of which whole nations fare the worse. We should be wary, therefore, what persecutions we raise against the living labours of public men, how we spill that seasoned life of man, preserved and stored up in books; since we see a kind of homicide may be thus committed, sometimes a martyrdom, and if it extend to a whole impression, a kind of massacre, whereof the execution ends not in the slaying of an elemental life, but strikes at the ethereal and fifth essence, the breath of reason itself, slays an immortality rather than a life.—*Milton.*

Wondrous indeed is the virtue of a true book! Not like a dead city of stones, yearly crumbling, yearly needing repair; more like a tilled field; but then a spiritual field; like a spiritual tree, let me rather say, it stands from year

to year, and from age to age, (we have books that already number some hundred and fifty human ages;) and yearly comes its new produce of leaves (commentaries, deductions, philosophical, political systems: or were it only sermons, pamphlets, journalistic essays) every one of which is talismanic and thaumaturgic, for it can persuade men. O thou who art able to write a book, which once in the two centuries or oftener there is a man gifted to do, envy not him whom they name city-builder, and inexpressibly pity him whom they name conqueror or city-burner! Thou too art a conqueror and a victor; but of the true sort, namely, over the devil. Thou too hast built what will outlast all marble and metal, and be a wonder-bringing city of the mind, a temple, and seminary, and prophetic mount, whereto all kindreds of the earth will pilgrim.—Fool! why journeyest thou wearisomely in thy antiquarian fervor, to gaze on stone pyramids of Greece, or the clay ones of Sachara? These stand there, as I can tell thee, idle and inert, looking over the desert, foolishly enough, for the last three thousand years; but canst thou not open thy Hebrew Bible, then, or even Luther's version thereof.—*Sartor Resartus.*

A DATE-STONE.

Having lately had business in a neighbouring county, I called upon an old friend, who, as I heard, had removed from his former habitation, which was in a rich valley, and had settled among the neighbouring mountains. I had learned some particulars of his more recent history, but did not introduce the story of his removal, lest I should give rise to painful associations. Having had occasion, during my call, to visit his bed-room, which is also his library, for the purpose of consulting a Bible on a certain text, I was thrown into silent consternation on reading the following lines, well cut on a small slab of freestone, which is settled in the wall above the fire-place; and which may be called a date-stone.

I ascertained, by a mutual friend, that the lines,—both Latin and English,—are his own composition; and though the latter are a free translation of the former, the meaning is pretty well conveyed. He has, no doubt, thoughts wrapt up in them, which no reader can discover, but which enable

him to look forward to the peace of the grave: for "There the wicked cease from troubling; and there the weary be at rest; there the prisoners rest together; they hear not the voice of the oppressor. The small and the great are there; and the servant is free from his master."

> "Hic, inter montes, posui mei domum,
> Religionis libertati dedicatam.

> "Here, among hills I've placed my home,
> Where, free from human test,
> The word of God my only guide,
> I seek for future rest.
> A.D. 1838. R. C."

Please give a place to these few sentences, and oblige

A PLAIN PROTESTANT.

Down, Nov. 1838.

THE ROMAN CATHOLIC RELIGION.

(From Fox's Lectures.)

THE first idea of Christianity is the Roman Catholic. The Roman Catholic idea of Christianity I take to be this:—that it is a system, or plan, for the salvation of men's souls by the agency of a priesthood; that it is, strictly speaking, a theocracy, which has superseded the ancient theocracy of Judea, but still which resembles it, and bears a general likeness to other kinds of priestly domination of a theocratic form, such as that substantially exercised by the Brahmins of India. Christianity is not, in the Roman Catholic idea of it, a mere revelation of truth to the world, but a particular mode of bringing the souls of men to God and Heaven by a divinely instituted and spiritual agency. Hence, in the Catholic system, the scriptures have not the importance they have in others; in fact, the Catholic Bible is the private trust-deed or charter of the priest's authority. Doctrines are points to be decreed; ceremonies are regulations to be enforced; penance, purgatory, and damnation are penalties to be denounced; heresy is an insubordination to be suppressed; individual salvation is a work to be accomplished under the priest's guidance and direction; and the redemption of the world is a conquest to be achieved by the Church. Nor should it be supposed, that this system is the result of

any deep or deliberate conspiracy against the rights of conscience. It grew up naturally in the world under the circumstances. It arose from the habits of thought which had been generated by priesthoods under the more ancient systems; from the personal superiority of many bishops of the earlier times of Christianity over the society in which they lived; from the transition which took place in the spirit of Roman domination from one species of authority to another, spiritual supremacy uprising upon the world, from the barbarism of various tribes, which were subjected to the Church's power, while they did not acknowledge imperial authority; and from the penetration of great minds, when much of this was accomplished, perceiving how grand a work was in progress, imbibing their own principle of action from it, and carrying it on, with the power of their ambition and ability, towards the entire subjugation of the intelligence of the human race. And if we take the system in its most amply developed form, we find all harmonised with, and arranged upon, this principle. Look at the hierarchy. Everywhere power descends, and the individual rises. No matter how lowly his origin might have been,—the meanest peasant, if gifted with qualities calculated to aid the purposes of the Church, was sure to be rewarded according to his merit, and might, in time, arrive even at the pontifical seat, and place his foot upon the neck of kings. The power of its dignitaries was mapped out by the geographical and political demarcation of countries, extending itself over all known regions, and with facility appropriating a newly discovered hemisphere. Those who aspired to the priestly office, or who enlisted themselves in the ranks of monkery, were trained, by long and severe tests of their mental keenness and firmness, and of their ability to undergo the severest privations and tortures, in the faithful discharge of the duties imposed upon them by their ecclesiastical superior. By the establishment of celibacy, and the renunciation of individual property, the hierarchy became a distinct class in all countries, alienated from the rest of society, holding little or nothing in common with the different ranks or interests with which they were in communication, but firmly bound to each other, and with an unity of spirit flowing from the fountain of all their great powers at Rome, that combined them together, a mighty and seemingly unconquerable

mass, armed for the spiritual subjugation of the world. Roman Catholic observances breathe the same spirit as the arrangements of the hierarchy, whether we look at them as they affected the public ceremonial of the religion, or its private influence. These grand structures which were raised—our old cathedrals—were formed not for the purposes of teaching, but for those of pomp and ceremonial, for the long-drawn procession, and all that could act upon the senses and imaginations of the worshippers. The priests seldom seemed to address themselves to the people, whatever multitudes might be congregated: they stood there appealing for the people to God, or to the saints with whom they were supposed to exercise their holy influence. All the vast treasures of art, as art developed its powers, and as genius impelled them to produce the grandest results, were therefore in requisition by the Romish Church. The architect, the sculptor, the painter, each found his sphere in carrying on its work, of holding in its capacious grasp all forms and modifications of society. The power of miraculous operation was claimed, and to be perpetuated from age to age; while there was ceaselessly repeated the great standing miracle of the Church of Rome—the transformation of what seemed bread to the senses, into the very substance of Him who was adored as Deity: thus levelling under its sceptre all the powers of sense, intellect, and imagination together.

The confessional gave the priest power as absolute over the individual, as these influences exercised over congregated multitudes; the interference of the priest was made necessary in all the relations and changes of life from the cradle to the grave. By the continual confession of faults, and submission to penance, the power of the Church extended over man's inmost thoughts and feelings. His character, his heart, his sins, were laid bare to his confessor. He was humbled before an usurpation, the most daring of all the modes of ambition that have ever been exhibited; and, even at the last moment, made to feel that his eternal destiny was contingent upon its decision.

A system thus elaborated in its different modes of action, could not be expected to be very temperate in its pretensions. It felt its own gigantic strength, and used it like a giant; it claimed independence of social arrangements and political authorities; and, from claiming inde-

pendence of them, it advanced to the assertion of supremacy over them, it taught the powers of this world that they must bow to the powers of the world to come, as they were believed to be incorporated in the Romish hierarchy, and eminently in the person of its pontiff. Hence the language of Gregory the Seventh, the most gifted and daring of a long succession of pontiffs, many of whom had claims to be regarded as extraordinary men; when he said, that the excommunicated, though they were kings, must be avoided by all; that the meanest exorcist was superior to an emperor; that priestly authority was of God, royal authority of the devil; that every species of temporal power was included in the spiritual, as the major includes the minor; that to this authority it became earth's potentates to submit implicitly; and accordingly, when he excommunicated the Emperor, he declared, "We bind him body and soul, taking prosperity from his life, and victory from his arms." Hence the pride with which he kept the Emperor waiting at his gate, with his Empress and child, for three whole days, in the depth of winter, before he would receive even the confession of his penitence; then compelling him to resign his crown, and receive it back, as a grant. And in this spirit, it was, that Alexander III. planted his foot on the neck of the Emperor Barbarossa, chanting his canticle, "I will trample on the lion and the adder; the young lion and the dragon will I trample under foot." Hence Celestine III. when in the act of crowning Henry VI. as the Emperor knelt, spurned the crown from his head. Whilst the power of the Popedom, stretching beyond the limits of the Vatican and its Continental tributaries, even in this our proud and sturdy country, made one of the proudest of our monarchs bare his back to the lash, and submit to the degradation of public penance on the spot, where his knights had vainly thought, by the murder of Becket, to vindicate his authority, and exalt his greatness. Oh, never has Jacobinism, in its triumphant moments, so levelled with the dust and trampled on the claims of feudalism, as did the Catholic system on all the pretensions that political authority could set up; raising its own above them, and looking down with the scorn of an authority that belonged to a higher world, and saw all earthly things beneath its feet.

REVIEW.

Jesus, the Mercy Seat: or, a Scriptural View of Atonement. By J. C. Means, Pastor of the General Baptist Church, Coles-street, London.—pp. 224. John Green, Newgate-street.

THIS book is remarkable as being a clever defence of the Calvinistic doctrine of the Atonement, by a Unitarian Minister. We shall presently demonstrate that the chief positions occupied by the author, are untenable; but we must admit the justice of his assertion, that there is no *necessary connexion* between the doctrines of the Trinity and the Calvinistic Atonement, and that, therefore, it is not inconsistent to deny the one and maintain the other. Nay, we are free to grant, that if Calvin's doctrine of Atonement can be maintained at all, it must be by one who denies that Christ and God are one and the same being; because 'tis utter folly to assert that God died to *satisfy his own wrath.* The Author says, in his preface,

"The publication of a work in support of the doctrine of Atonement by one who yet avows his belief in the sole deity of the Father, may be regarded, by some, as the evidence of intellectual peculiarity, rather than as entitled to any serious consideration. The doctrines of the Trinity and of Atonement have been so frequently considered as inseparably connected, that many will deem the attempt to uphold one apart from the other to be preposterous and futile. Yet, among the earlier believers in the divine unity, many still clung to the hope of salvation through the Redeemer's death. Two, at least, of the most illustrious, are known to have done so: Milton's *Treatise of Christian Doctrine* sufficiently shows his opinion; and Locke, near the end of the *Second Vindication of his Reasonableness of Christianity*, agrees in the declaration, that the doctrine of satisfaction 'Is a doctrine of mighty importance for a Christian to be well acquainted with.' 'And I will add to it,' he says, 'that it is very hard for a Christian who reads the Scripture with attention, and with an unprejudiced mind, to deny the satisfaction of Christ.' Milton and Locke are authorities of sufficient weight to shelter me from any very serious imputation of unreasonable singularity."

All this we grant, most willingly, as there are no names in English literature more authoritative than these. But whilst we acknowledge that the opinions of the good and

wise are entitled to our respectful attention, we deny that they have a right to command our homage, unless so far as they are found to agree with truth. Indeed, our chief concern is, not to inquire who supported any peculiar doctrine; but upon what evidence does it rest? is it agreeable to Scripture rightly interpreted, or is it in opposition to the revealed will of God? This ought to be the chief question with us, and thus will we test our Author's argument. The whole substance of this book is embodied in the following passage:

"The doctrine of Atonement may be thus summarily stated. The Gospel recognises man as in a state of condemnation, the result of sin. God's moral law had been broken, upon the sanctity of which, that is, the depth and solemnity of the reverence, and the obedience paid to it, the well-being of the whole intelligent creation depends. It was, consequently, requisite, that in any extension of mercy to transgressors, the sanctity of the law should be upheld. In order, then, to conciliate, not God's wrath and vindictiveness, but his just, and necessary, and considerate regard to his own law, with mercy to the transgressors, Christ was appointed to suffer the penalty of their sins, in which appointment he freely and voluntarily acquiesced. And the same beneficial influences being thus secured, which would have been secured by the punishment of the offenders themselves, pardon was freely offered to all, who were willing to accept it on the conditions appointed." *(p. 15.)*

In this view of Atonement, it will be observed, that many of the most irrational parts of the commonly received Calvinistic doctrine, are avoided, and, therefore, the same objections do not exist in their full force with respect to it. But we think that the chief difficulty remains, *viz.* that it is, and must be an act of *gross injustice to punish the innocent instead of the guilty.* What an absurdity it is to maintain that a God of justice as well as mercy, would transfer punishment from one to another, that his wrath must be satisfied by the sufferings of the pure and the guiltless. Our Author indeed declares, that it is not God's wrath that must be satisfied, but God's law, which 'tis absolutely necessary to vindicate and maintain. Now, we utterly deny, that God's law, the immutable law of justice, *viz.* the rendering to every man according to his deeds, is at all vindicated or maintained by *the punishment of inno-*

cence, nay, we hold that the very punishment of the innocent instead of the guilty, would itself be the most flagrant violation of that immutable law. Our author sees the objection and tries to obviate it.

"Another objection," says he, "is, that this doctrine represents God as unjust, since he punishes the innocent for the guilty. But in considering the government of God as carried on in the world around us, we cannot but be struck with observing that suffering is frequently the lot of the most excellent, and is, in many cases, the very result and consequence of their excellence, Howard died of the malady he had contracted in visiting a prison; and, in an age of persecution, the firm, upright, and conscientious man is brought to the dungeon, or the stake, while he that can shape his creed according to the command of a government, or the fashion of a court, escapes and flourishes. Paul languishes in a prison at Rome; Demas, who loves this present world, departs unhurt, unhindered to Thessalonica. (2 Tim. iv. 10.) Again it must be observed, that it is the result of that constitution of things which God has set up, that in many cases we can help others only by the sacrifice of our own ease, comfort, or relaxation. If we would release the debtor, or relieve the poor, we must diminish our substance; if we would tend the sick, we must become prisoners by his bed-side; if we would enlighten the ignorant, we must give up our time to his instruction. It may be that the debt, or poverty, or sickness, or ignorance is the result of sin, or at least of culpable carelessness: but that will not prevent or diminish the necessity of the sacrifice made to remedy or relieve it, so that for one to suffer for the sins of another, or for another's benefit, is so general, and rises so naturally out of the constitution which God has given to human nature and society, that it may be considered as one of his appointments."

If this be all the meaning which our Author attaches to the term *Atonement*, there was no occasion for an elaborate defence of it; for who can deny that Christ has suffered in the cause, or, if you please, in the room of suffering humanity. That is, he voluntarily endured calumny and persecution, ignominy and death, that he might instruct men in their duty, and acquaint them with their destiny; teach them the way to obtain happiness here and blessedness hereafter.—But the Calvinistic Atonement is very different from this; it represents the Almighty as enter-

taining such wrath against his creatures, because of Adam's sin, that all were doomed to everlasting punishment; which punishment they must have endured, had not the full amount of that suffering been actually submitted to by Christ. Now, doubtless, the patriot and the philanthropist endure griefs and ills for the common good, and thus may be said to suffer in the stead of those whom their valour or benevolence have freed, instructed, and comforted: but who dreams that this self-devotion is necessary to appease God's wrath? Oh no, 'tis a peculiar mark of the Almighty's love, that he raises up, from time to time, good and pure spirits, willing to toil, and labour, and suffer for the benefit of their brethren; and by far the greatest manifestation of God's love (not wrath) to man is referred to, by an inspired Apostle, in these remarkable words, which we think should go far to settle the question, "In this was manifested the *love* of God towards us, because that God sent his only-begotten Son into the world that we might live through him." (1 John iv. 9.)

We had intended to enter at large into the numerous scripture proofs of this position, but as we know that a cheap reprint of a very celebrated American work on the Atonement, is about to issue from the Belfast press, we shall reserve our remarks on this strangely mystified doctrine until its publication.

CIRCULAR OF THE IRISH UNITARIAN SOCIETY.

To the Editor of the Bible Christian.

Sir,—There appeared in the *Bible Christian* for October last, some extracts from a circular, addressed by the secretary of the Irish Unitarian Christian Society, to the ministers and elders of congregations in Ireland, *supposed* to be favourable to Unitarian Christianity; to which were added some valuable remarks of the Editor, showing the necessity and advantage of the co-operation thus called for. The subject is certainly highly important, and I expected that the discussion of it would have furnished your pages with many excellent articles; that, in fact, you would have been embarrassed, amidst the multiplicity of communications, which to lay before the public. Nearly five months have now elapsed, and what has been the result?

With one single exception, I have not heard of the slightest notice having been taken of the circular. If there had been any where congregational meetings for the purpose of ascertaining the feelings of the people, and of awakening their zeal by representing to them the necessity of exertion, surely we might expect to find some details of such proceedings in the *Bible Christian;* one most important object of which is, to circulate among our Christian brethren a knowledge of what is doing in the great cause of Gospel truth, and thus stimulate others to go and do likewise. Can you, Mr. Editor, give or procure for me and the public some information on this matter? No doubt, some flourishing statements will be forthcoming at the eleventh hour, to figure in the report at the Dublin Unitarian Anniversary in April. But I am a plain-spoken and rather querulous kind of person; and am very curious to know why a letter, which seems to myself so eminently calculated to draw attention to the present position of Unitarians, and which so earnestly appealed to them for sympathy and co-operation, should have so totally failed in its object. QUERULUS.

January, 1839.

INTELLIGENCE.

CONGREGATIONAL MEETING AT BATH.

THE members of the Bath Unitarian Congregation met in the Assembly-Rooms, on the afternoon of the 2d of October, for the purpose of friendly communion. Two hundred and thirty persons were present, including ten Unitarian Ministers. The choir of the Chapel sang an appropriate hymn, and, at half past six o'clock, the chair was taken by the Rev. J. Murch.

The CHAIRMAN said, it was one of the most gratifying circumstances of the meeting, that it was honoured with the presence of two gentlemen who had seceded from the Established Church. He reverenced fidelity and fearlessness wherever they were found, but when he saw men quitting for conscience' sake, an Establishment to which so many deemed it an honour to belong, and with which were connected all their own early associations and worldly interests, he found it difficult to express his feeling of respect. Two of those gentlemen were present to encourage others to follow their

example; from one he hoped to hear what first led him to release himself from the degrading bondage of the Thirty-nine Articles, and the Athanasian Creed; and by the other, he trusted they would be told some of the secrets of that prison-house, which was every year exciting more attention—the Irish Church. He gladly called the attention of the meeting to "Unitarian Confessors: honour to the men who have not allowed the tempting advantages of the Church of England to prevent a careful inquiry into the pure meaning of the Sacred Records, or a fearless avowal of their belief in Unitarian Christianity; may they receive, in this world, the sympathy of the wise and good, and, in the world to come, life everlasting."

Rev. J. Gibson felt that he was not worthy to be called upon to respond to such a sentiment. He had been accustomed to venerate the Priestleys and Lindseys of a former generation too highly, to suppose that he could be placed in the same list. When he began to doubt, it was not so much on the subject of Trinitarianism, as on that of Conformity, which perpetually clashed with his feelings as a man, and his duties as a minister. This was the first meeting of the kind he had attended, and it delighted him to see so much earnestness in the cause of truth, blended with so much charity towards persons of different opinions. He had certainly passed through a trial; but having, in humble reliance on the Great Author of Truth, sought diligently, he could not allow any worldly considerations to prevent a frank avowal.

Rev. G. Armstrong (the other clergyman) had belonged to the Irish Church, and could say, from experience, how deeply religion had been injured by the worldliness of its professors. When his friend wrote to him, to say something about the "Irish Church, or religion without worldly fetters," he remembered that there was the same connexion between the two subjects as between black and white, light and darkness, heaven and earth. He then entered into an interesting calculation, founded on statistical returns, for the purpose of showing the cost of inculcating the Established religion in different countries; and it appeared, that in Belgium the cost was 7*d.* a-head, in Scotland, 4*s.*, in England, 10*s.*, and in Ireland, (average) 16*s.*; in some of the more Catholic benefices, the cost exceeded £39 a-head. On these grounds, he called upon the meeting to adopt the sentiment put into his hands,—"Religion without Worldly Fetters; Protestantism freed from the charge of a Mercenary Spirit; National Emoluments devoted to National Pur-

poses, especially in Ireland; Roman Catholics, and other Dissenters, released from the Obligation to support what they deem Error; Liberty of Conscience in Religious Matters for all."

Rev. Dr. Morell had been requested to state the results of his inquiries into the state of religion on the Continent. He believed there were many excellent and highly gifted men who lamented the prevailing fanaticism. They were anxious to distinguish between a traditional Christianity and the pure religion of Jesus. Having contrasted the National Universities of England with the educational establishments on the Continent, he proposed, "Freedom of Inquiry on the Continent: success to the Truth-seeking spirits in France and Germany,—while avoiding superstition and fanaticism, may they also beware of indifference and unbelief; may their labours be conducive of love to God and love to man, in the purest form and with the happiest consequences."

The Rev. Dr. Carpenter congratulated Mr. Murch on the improved state of the Bath Congregation: when he thinks Unitarianism is not gaining ground, let him think of the present meeting. The Chairman had adverted to the second edition of the *Harmony of the Gospels*, recently published, and to the circumstance, that it was dedicated, by permission, to the Queen. His friends should be aware, that he, (Dr. C.) sought the honour as a Unitarian, although he stated, of course, that the work was not of a sectarian character.

The meeting was closed by prayer.

ANNIVERSARY OF THE GREENGATE CHAPEL, SALFORD.

Sunday, January 6th, on occasion of the fourteenth anniversary of the opening of the Unitarian Meeting-house, Greengate, Salford, the Rev. Dr. Hutton, of Carter's Lane, London, preached two powerfully impressive discourses, on the miracles of Jesus and the apostles, as evidence of the truth of Christianity; and collections were made, amounting to £37, 6s. 8½d. to liquidate the debt incurred in refurnishing the chapel and school-room, and to assist the congregation in paying a rent of £80 per annum. [It is understood that the discourses will be published.] On Wednesday evening, a social tea party was held at five o'clock, when there were present upwards of four hundred persons, consisting partly of members of the Greengate Chapel, and partly of those belonging to other houses of worship. After tea, and the Rev. James Martineau, of Liverpool, had occupied the chair, according to appointment, a hymn, written for the occasion by the Rev. Wm. Gaskell, was sung; and the chairman in his peculiar and happy style of eloquence, introduced various appropriate sentiments. The speakers were the Revs. W. Johns, of Cross-street, Cheshire; George Wells, of Gorton; Wm. Gaskell; J. J. Taylor; and J. R. Beard, of Manchester; E. Hawkes, of Kendall; George Buckland, of Miles Platting; G. Heaviside, of Rochdale; H. Alexander, of Lancaster; and James Heywood, Esq. Those who spoke appeared to be animated with a truly catholic spirit, pained by the miseries of war, and the harassing toils, turbulent passions, and deplorable ignorance of the great mass of the working classes; but, at the same time, giving

utterance to language fraught with the brightest anticipations of the progressive improvement of mankind in political liberty and intellectual freedom, moral and religious knowledge, combined with purity of heart, and integrity of conduct. Besides those already mentioned, the following reverend gentlemen were present:—A. Bennett, W. Lamport, and W. Whitelegg, of Manchester; John Ragland, of Hindley; R. Smethurst, of Monton; T. May, of Stand; H. Green, of Knutsford; H. Clarke, of Chorley; and Wm. Smith, of Stockport; and Messrs. Heap and Whitelegg, divinity students. About ten o'clock, the chair having been vacated by the president, and taken by the Rev. J. J. Taylor, the following resolution was moved by R. Collins, Esq., and carried by acclamation: "Our enlightened and eloquent chairman, the Rev. James Martineau: may his labours of love, and his efforts for human improvement be crowned with large success, and rewarded by the continually growing satisfaction of his own mind." After which the company separated, evidently much gratified with the proceedings of the meeting.—*North Cheshire Reformer.*

THE SCOTTISH CHRISTIAN UNITARIAN ASSOCIATION.

THE anniversary of this important Association, was held in Glasgow, Sept. 30th, and Oct. 1st. The report and proceedings were interesting, though not distinguished by any particular novelty. There have been the usual displays of bigotry, and in the same sort of personages, from the M.P. for Kilmarnock, down to the freshest student from the Divinity Hall,—and these have been met by the indefatigable secretary, the Rev. G. Harris, with his usual spirit and ability. The Rev. John Cropper, M A. late of Exeter, is labouring hopefully at Aberdeen, where the want of a suitable chapel is much felt. The congregation at Paisley are making an effort to relieve their chapel from debt, in which they have been assisted by the British Unitarian Association. At Girvan, there has been much excitement, owing especially to "the persecution of the schoolmaster" for heresy. The Rev. J. Forrest's labours at Greenock are gratefully recorded. On the whole, this important Association seems to be in a very prosperous state.

OBITUARY.

DIED,—In Ravara, on the 26th of December last, Mr. RICHARD FRAZIER, aged 83 years.

Died,—In Belfast, on Tuesday, Jan. 22, Mrs. THOMAS SPENCE.

Died,—At his residence, Fortfield, near Belfast, WILLIAM JOHNSTON, Esq., aged 75 years.

Died,—At his residence, Cabin Cliff, Frenchay, near Bristol, ROBERT BRUCE, Esq., one of the oldest merchants in Bristol, in the 79th year of his age. He had been connected with that city for the period of fifty-five years. During the whole of that period, he had maintained an unimpeachable character as a merchant, and been respected by all who knew him for his integrity and ability. He was a brother of the venerable Dr. Bruce of Belfast. He was interred by Dr. Carpenter of Bristol, behind the Unitarian Chapel at Frenchay.

BOOK AND TRACT DEPOSITORY,

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The following additions have lately been made to the stock of Works in the Book and Tract Depository, belonging to the Unitarian Society, 28, Rosemary-Street.

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American Tracts—6 vols.	28	6	25	0
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Sullivan's Moral Class Book	4	0	3	6
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Cole's Meditations for the Sick	2	6	2	2
Offering of Sympathy to Bereaved Parents	2	6	2	2
Six Discourses for Young Persons	1	0	0	10½
Belsham's Memoirs of Lindsey	6	0	5	3
Thomas's Familiar Lectures	5	0	4	4
Ware's Discourses on the Offices of Christ	2	6	2	2
——— Formation of the Christian Character	2	6	2	2
——— Life of the Saviour	1	6	1	4
——— Scenes and Characters—6 numbers	7	0	6	2
Dewey's Moral Views of Commerce, Society, and Politics	6	0	5	3
——— Prevailing Belief of Unitarians	0	4	0	3½
——— Erroneous View of Death	0	6	0	5½
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THE SOUL-DESTROYING HERESY.

THERE is a dangerous and "soul-destroying heresy" in the Christian Church at present; a heresy so wicked that no words can express its malignity, and so odious that it is every where spoken against: 'tis *the monstrous error of believing that there is but one God, and that God is One.* This horrible doctrine is now professed openly and publicly by a body of men called Unitarians, and such is the strange laxity of our laws, that these people frequently preach in defence of their principles without punishment. 'Tis indeed some consolation to observe that all the choice saints of all religious parties seem anxious to supply this deficiency in the statute-book, and visit upon these hated men the due reward of their heresies. To effect this pious purpose, the High Churchman will unite with the Dissenter and the Independent; the Presbyterian will fawn upon the persecutors of his Church, and praise that "Prelacy," which he has solemnly sworn to "extirpate;" and the Methodist, forgetful of Wesley, will league with the defenders of the "horrible decree." Nay, even those who are no "Saints," but the very opposite, are anxious to show the religious public that they are not so far gone in impiety as to be incapable of hating a Unitarian; and hence it is that many of the losses, hinderances, and injuries, to which Unitarian Ministers and Unitarian Congregations have been subjected, have been inflicted upon them by those who had shown no previous signs of conversion whatsoever, who had no inheritance with "the chosen few," or, at most, but pitched their tent upon the borders of Jacob.

As no one having the least regard to his eternal welfare, would enter a Unitarian meeting-house, or read a Unitarian book, the particular doctrines of this dreadful system are, in a great degree, unknown; and the majority of the pious people, who, from conscientious motives, oppose and hate it, are guiltless of all knowledge of that heresy against which they strive. 'Tis reported, however, and we believe truly, that these unhappy heretics actually maintain, even in public, that the Almighty Jehovah, the Everliving Spirit of the Universe, was *never put to death*, either by the Jews, or by any body of men whatsoever. Nay, they are so irrational as to believe that three are not equal to one, and one is not equal to three; that the Father cannot be his own Son, and the Son cannot be his own Father; that Father and Son are in all probability of different ages, the Father being somewhat the elder. They are so heterodox, as to maintain that Moses told the truth when he said, "Hear, O Israel! the Lord thy God is *One Lord;*" and that our Saviour did not intend to deceive the people when he repeated and confirmed the same announcement. (Mark xii. 29.) Nay, they go still further, and maintain, with horrible impiety, that the Apostle Paul was guilty of no falsehood in stating the creed of the Christian Church in these very heretical words, "To us there is but one God the Father."

The party of men who maintain such horrible opinions as these ought to be, and indeed are, hated, discountenanced, and, as far as our imperfect law will allow, punished, by every true Orthodox Saint. Their existence and teaching are peculiarly dangerous to the religious public, because, so very plausible, and indeed rational, are their arguments, and so ingenious are they in supporting their opinions, both by reason and Scripture, that they are able to persuade any one who is foolish enough to hear them.

There is one part of the faith of these heretics with which the Orthodox have been sorely puzzled, and nothing but a firm determination to despise human reason altogether, could enable the Saints to hold by their own creed. The doctrine to which we allude, is that of the accountability of man, and his consequent freedom of choice. Now, 'tis well known to all pious people, that except we believe in the eternal decrees of God, by which one part of mankind is elected unto life, and the other foreordained to

everlasting torment, we cannot be saved; because this opinion was invented by the Roman Catholic Church, and copied from the creeds of that Church into the Articles of Protestants, and the Confessions and Catechisms of Presbyterians. Nevertheless, the Unitarians, with a perplexing pertinacity maintain that if, as the Shorter Catechism says, "God has decreed whatsoever comes to pass, and executes his decrees by his works of creation and providence," he cannot justly punish the sinner, because every sinful action of his life had been decreed to happen, and God himself had executed his decree by creating him sinful, and leading him, in the course of his providence, to commit sin. Now, the great danger lies in the plausible and rational manner in which this heresy of doubting the "eternal decree" is stated, and the utter impossibility of replying to the argument adduced, if we depend on, or indeed regard at all, the conclusions of "mere human reason." But the faith of the pious Orthodox Saint in his own election and other people's reprobation will be sustained by the following considerations:—1st, Consider the profaneness and criminality, we might almost say, the blasphemy, of denying any doctrine contained in the Shorter Catechism and Westminster Confession of Faith; works made in a dark and distracted age, and by bigoted and comparatively ignorant men, yet reckoned by the "real orthodox party," Dr. Cooke and his followers, not only equal, but much superior to the Bible in authority, and hence they require no subscription to the Scriptures, but enforce subscription to the Westminster Confession of Faith.—2d, Consider the depravity of human reason, and the absolute necessity of scorning and utterly denying all its dictates. To what fearful results any dependence on reason or common sense might lead us, will be at once manifest from considering, that to the view of either of these, the most pious saint seems to be no better than his neighbours, nay, often appears to excel others only in hypocrisy, although he is quite satisfied in his own mind, that he has been foreordained to everlasting happiness "before the foundation of the world was laid," and that this blessing "depends not upon his own free will, but upon the immutability of the decree of election." Would reason or common sense, we ask triumphantly, either discover or support this comfortable doctrine? Finally, the

great safeguard and only sure protection against this dreadful heresy is *instant flight*. And indeed to maintain the real Orthodox Calvinist in pure simplicity of soul, 'tis absolutely necessary to avoid, with fear and trembling, all controversy, all discussion, all argument. 'Tis a vain and carnal boast to speak of Christian doctrine tried and purified like gold in the furnace of keen and searching discussion; some systems are much too delicate to abide this rough test; and of all Christian systems, that of the real Orthodox Calvinist is the most likely to be injured or indeed dissolved in the cruel fires of free discussion.

Oh, ye pious and elect Calvinists, avoid all argument, fly from discussion, eschew every species of knowledge; scorn, trample upon, and utterly despise, as the chief enemies of your faith, both human reason and common sense.

DR. CHANNING'S LECTURE ON SELF-CULTURE.

The following most judicious and eloquent remarks on the mutual relations of the various classes of society, are extracted from a recent publication, and, though referring chiefly to American society, they cannot fail to interest and instruct our readers.

Of our present political divisions I have of course nothing to say. But among the current topics of party, there are certain accusations and recriminations, grounded on differences of social condition, which seem to me so unfriendly to the improvement of individuals and the community, that I ask the privilege of giving them a moment's notice. On one side we are told, that the rich are disposed to trample on the poor; and on the other, that the poor look with evil eye and hostile purpose on the possessions of the rich. These outcries seem to me alike devoid of truth and alike demoralizing. As for the rich, who constitute but a handful of our population, who possess not one peculiar privilege, and, what is more, who possess comparatively little of the property of the country, it is wonderful that they should be objects of alarm. The vast and ever-growing property of this country, where is it? Locked up in a few hands? hoarded in a few strong

boxes? It is diffused like the atmosphere, and almost as variable, changing hands with the seasons, shifting from rich to poor, not by the violence, but by the industry and skill of the latter class. The wealth of the rich is as a drop in the ocean; and it is a well-known fact, that those men among us, who are noted for their opulence, exert hardly any political power on the community. That the rich do their whole duty, that they adopt, as they should, the great object of the social state, which is the elevation of the people in intelligence, character, and condition, cannot be pretended; but that they feel for the physical sufferings of their brethren, that they stretch out liberal hands for the succour of the poor, and for the support of useful public institutions, cannot be denied. Among them are admirable specimens of humanity. There is no warrant for holding them up to suspicion as the people's foes.

Nor do I regard as less calumnious the outcry against the working classes as if they were aiming at the subversion of property. When we think of the general condition and character of this part of our population, when we recollect that they were born and have lived amidst schools and churches, that they have been brought up to profitable industry, that they enjoy many of the accommodations of life, that most of them hold a measure of property, and are hoping for more, that they possess unprecedented means of bettering their lot, that they are bound to comfortable homes by strong domestic affections, that they are able to give their children an education which places within their reach the prizes of the social state, that they are trained to the habits, and familiarized to the advantages of a high civilization; when we recollect these things, can we imagine that they are so insanely blind to their interests, so deaf to the calls of justice and religion, so profligately thoughtless of the peace and safety of their families, as to be prepared to make a wreck of social order, for the sake of dividing among themselves the spoils of the rich, which would not support the community for a month? Undoubtedly there is insecurity in all stages of society, and so there must be, until communities shall be regenerated by a higher culture, reaching and quickening all classes of the people; but there is not, I believe, a spot on earth, where pro-

perty is safer than here, because, no where else is it so equally and righteously diffused. In aristocracies, where wealth exists in enormous masses, which have been entailed for ages by a partial legislation on a favoured few, and where the multitude, after the sleep of ages, are waking up to intelligence, to self-respect, and to a knowledge of their rights, property is exposed to shocks which are not to be dreaded among ourselves. Here indeed as elsewhere, among the less prosperous members of the community, there are disappointed, desperate men, ripe for tumult and civil strife; but it is also true that the most striking and honourable distinction of this country, is to be found in the intelligence, character, and condition of the great working class. To me it seems, that the great danger to property here is not from the labourer, but from those who are making haste to be rich. For example, in this commonwealth, no act has been thought by the alarmists or the conservatives so subversive of the rights of property, as a recent law, authorizing a company to construct a free bridge, in the immediate neighbourhood of another, which had been chartered by a former legislature, and which had been erected in the expectation of an exclusive right. And with whom did this alleged assault on property originate? With levellers? with needy labourers? with men bent on the prostration of the rich? No; but with men of business, who were anxious to push a more lucrative trade. Again, what occurrence among us has been so suited to destroy confidence, and to stir up the people against the monied class, as the late criminal mismanagement of some of our banking institutions? And whence came this? from the rich or the poor? from the agrarian, or the man of business? Who, let me ask, carry on the work of spoliation most extensively in society? Is not more property wrested from its owners by rash or dishonest failures, than by professed highwaymen and thieves? Have not a few unprincipled speculators sometimes inflicted wider wrongs and sufferings, than all the tenants of a state prison? Thus property is in more danger from those who are aspiring after wealth, than from those who live by the sweat of their brow. I do not believe, however, that the institution is in serious danger from either. All the advances of society in industry, useful arts, commerce, knowledge, jurisprudence, fra-

ternal union, and practical Christianity, are so many hedges round honestly acquired wealth, so many barriers against revolutionary violence and rapacity. Let us not torture ourselves with idle alarms, and still more let us not inflame ourselves against one another by mutual calumnies. Let not class arrange itself against class, where all have a common interest. One way of provoking men to crime is to suspect them of criminal designs. We do not secure our property against the poor, by accusing them of schemes of universal robbery; nor render the rich better friends of the community, by fixing on them the brand of hostility to the people. Of all parties, those founded on different social conditions are the most pernicious; and in no country on earth are they so groundless as in our own.

Among the best people, especially among the more religious, there are some, who, through disgust with the violence and frauds of parties, withdraw themselves from all political action. Such, I conceive, do wrong. God has placed them in the relations, and imposed on them the duties of citizens; and they are no more authorized to shrink from these duties than from those of sons, husbands, or fathers. They owe a great deal to their country, and must discharge it by giving support to what they deem the best men and the best measures. Nor let them say, that they can do nothing. Every good man, if faithful to his convictions, benefits his country. All parties are kept in check by the spirit of the better portion of the people whom they contain. Leaders are always compelled to ask what their party will bear, and to modify their measures, so as not to shock the men of principle within their ranks. A good man, not tamely subservient to the body with which he acts, but judging it impartially, criticising it freely, bearing testimony against its evils, and withholding his support from wrong, does good to those around him, and is cultivating generously his own mind.

I respectfully counsel those whom I address, to take part in the politics of their country. These are the true discipline of a people, and do much for their education. I counsel you to labour for a clear understanding of the subjects which agitate the community, to make them your study, instead of wasting your leisure in vague, passionate talk about them. The time thrown away by the mass of the people on rumours of the day, might, if better spent,

give them a good acquaintance with the constitution, laws, history, and interests of their country, and thus establish them in those great principles by which particular measures are to be determined. In proportion as the people thus improve themselves, they will cease to be the tools of designing politicians. Their intelligence, not their passions and jealousies, will be addressed by those who seek their votes. They will exert, not a nominal, but a real influence on the government and the destinies of the country, and, at the same time, will forward their own growth in truth and virtue.

SELECTED POETRY.

THE WIDOW'S MITE.

By the late Mrs. Maclean, (L.E.L.)

It is the fruit of waking hours,
  When others are asleep,
When, moaning round the low thatch'd roof,
  The winds of winter creep.

It is the fruit of summer days
  Past in a gloomy room,
When others are abroad to taste
  The pleasant morning bloom.

'Tis given from a scanty store
  And miss'd while it is given:
'Tis given—for the claims of earth
  Are less than those of heaven.

Few, save the poor, feel for the poor,
  The rich know not how hard
It is to be of needful food
  And needful rest debarred.

Their paths are paths of plenteousness;
  They sleep on silk and down,
And never think how heavily
  The weary head lies down.

They know not of the scanty meal,
  With small pale faces round;
No fire upon the cold damp hearth,
  When snow is on the ground.

They never by their window sit,
  And see the gay pass by;
Yet take their weary work again,
  Though with a mournful eye.

The rich, they give—they miss it not—
  A blessing cannot be,
Like that which rests, thou widow'd one,
  Upon thy gift and thee.

CATHOLICISM IN ITALY.

The following is the conclusion of a long and able article in the *Christian Examiner*, on the state of religion in Italy.

From all we have said, it naturally appears, that although the traditions of their annals, long custom, and natural adhesiveness bind the Italians to what has been for a long course of years the exclusive creed of their fathers, although they look at the cross not only as a sign of universal redemption, but as a standard of national reunion and regeneration, still the progressive attacks of Protestantism, and the sudden ravages of philosophy have undermined the Catholic edifice, where it had laid its deepest foundations; and the generous souls, who show the most anxiety for its preservation, inwardly feel and openly admit the necessity of a general reformation. It appears, that, with the exception of the Catholic name, which will be perhaps adhered to through patriotic pride and delicacy, and of a few harmless mysteries and august rites, which will be respected partly through veneration and partly through policy, the general tenets of the creed of the Italians will soon be found on a level with those most generally received among the Protestant denominations. It appears, that public opinion has already taken, long since, and is now more than ever evidently taking that course, though its general manifestation is retarded by a fatal

combination of political evils against which that unfortunate nation is struggling. The noblest pledge, the Italians can give, of their being ripe for more generous institutions, is the general moderation, the tolerant, conciliating spirit that reigns among them, though we are grieved to say that it is partly owing to the state of religious apathy into which they have fallen. When flagrant scandals and continual abuses are conspiring with a progressive culture and a restless inquisitiveness to dishearten the most imperturbable zeal,—when in the general relaxing of the bonds of proscription every man is obliged to come to partial exceptions and restrictions, to choose his own way, and form, as it were, a distinct sect by himself, he must easily know how to value the advantages of freedom of thought, and feel disposed to look upon the opinions of others with that same indulgence and partiality that he would fain claim for his own.

The Church herself has been obliged to learn forbearance from her repeated discomfitures. The thunders of the Vatican are mute, like the craters of an extinguished volcano. The monk walks downcast and wo-begone. The crafty priest tries new ways to popularity by affecting liberality of maxims and libertinism of manners. In a great number of civil and literary associations all subjects leading to religious controversies are absolutely forbidden. Neither in private nor in public life is the individual any longer accountable for his conduct to the Church or the government. Stranger to say, that very country, where not long ago only one religion was tolerated, is now perhaps that, where more than in any other country it is permitted to profess no religion! Studies have also been emancipated from all religious despotism. The Italian universities are republican institutions in monarchical states. Except Turin, Genoa, and Modena, where the schools are under the detested rule of the Jesuits, young students are early directed to be the sole guides of their own consciences.

Such generous measures on the part of the Italian government were called forth by the manifestation of analogous feelings among the different classes of the people. In fact, in that country, where the number of free-thinkers is so considerably extended, an apostle of infidelity is rarely to be found. Infidelity is there rather a fashion

than a conviction. Catholicism is spurned by the learned and refined, as something *idiotic* and *vulgar*. Its dogmas and mysteries are considered only as a salutary *veil* to *blindfold* the *stupid monster with a million heads*, that *is called* THE PEOPLE. Before the people therefore the sceptic represses his sneers, and leaves to the illiterate his illusions and superstitions, envying perhaps in the secrecy of his heart the peace and self-satisfaction, which those absurd rites seem to bestow on the believer, and which he cannot find in all the subtilties of his logic. On the other hand, the good Catholic shakes his head with compassion and charity, endeavours to disbelieve his own eyes, at the sight of so many of the noblest minds *straying* from the *right path*, and mutters between his teeth, that 'the wisdom of man is but folly in the sight of God.'

And is it then over indeed with Catholicism? Is the edifice of Constantine and Charlemagne, the throne of Alexander the Third, of Leo the Tenth and Julius the Second, then crumbling to atoms? And shall the dust of time reach the proudest domes of its thousand cathedrals, and bury the relics of its thousand saints, and the blood of its thousand martyrs? And must the flames that tempered the helmet and sword of the crusader, the spirit that swelled the sails of Columbus and Vasco De Gama, that inspired the genius of Tasso and Raphael, be extinguished? Be it so; a long sequence of error and crimes have ripened a fate that has now reached its plenitude. But let generous souls be permitted to mourn over the fate of that *Catholic* system of faith and worship, for which the world will not soon agree upon a substitute. The visiter, musing over the remains of a feudal castle, trampling under his feet towers and battlements levelled to the ground, and arches and monuments, and fragments of armour, cannot repress a pang of regret, as his fancy runs back to the days of greatness, of valour and of courtesy that are no more; and in his chivalrous enthusiasm he forgets that from that rocky nest the bloody falcon rushed forth, the pirate of the air, the terror of the valley, and that while he wheeled his indefatigable course through the firmament, at every uttering of his ominous shriek, at every shaking of his mighty pinions, a harmless flock was quaking with anguish and terror within the inmost recesses of their foliage.

* WHAT SHOULD CHRISTIAN UNITARIANS DO?—No. I.

(From the Pioneer.)

"The fault is not in our *stars*, but in OURSELVES, that we are underlings."

WE have waited till the present moment, in the earnest hope and expectation, that the various plans suggested at the Aggregate Meeting of the Unitarians of Great Britain, in June 1838, would have been calmly and carefully examined and analysed by various correspondents of the respective Periodicals which circulate amongst the Unitarian denomination; and that additional suggestions would have been made for the accomplishment of what so many of us have at heart—the diffusion and practice of principles we conceive to constitute the pure and undefiled religion of Christ.

The Committee of the British and Foreign Unitarian Association, have indeed done their duty in the matter. The Report of the proceedings of the Aggregate Meeting has been circulated by them as a pamphlet, as well as printed in the pages of the Christian Reformer; and by these means, a knowledge of the plans suggested must have been extensively diffused. This is well. One or two valuable papers have also appeared in the Christian Reformer, which, however, contrast strongly with others of a very different character, which have likewise been inserted in relation to this important subject. The Rev. Jerom Murch of Bath has preached and printed a faithful sermon, addressed to the Western Unitarian Society, in which the "Dangers Within" the Unitarian denomination are clearly and powerfully sketched; and the Rev. Charles Wallace of Altringham, in his speech to the Cheshire Presbyterian Association, has unanswerably disposed of some of those objections to union and co-operation, which so strangely infect the minds of one or two estimable individuals.

But this is not enough. No reform was ever yet effected, except by vivid conceptions of the evils to be remedied, by repeated discussions as to the most effectual

* This article refers exclusively to the state of Unitarianism in England.

modes of cure, by persevering efforts to remove the evils complained of, the unceasing iteration of "line upon line, and precept upon precept." "The present state of the denomination" must be honestly depicted, looked at in every possible light, examined in relation to past circumstances and actual condition, before the "best measures for promoting its future welfare" can possibly be agreed on. It seems to us, that much ignorance and misapprehension are prevalent on these subjects; that opinions are held in relation to them which are not warranted by facts; and that statements have been put forth (unwittingly, we are persuaded) widely opposite to truth, and calculated, if uncorrected, to produce very pernicious consequences.

We are therefore compelled to address ourselves to this important practical question, What should Christian Unitarians do? We are fully aware of the tender nature of the ground we are to tread. We know that censure is not a pleasing sound in any ear; and for ourselves, we had ever much rather praise than blame—approve than condemn. But the highest and purest friendship is more often shown in the voice of reproof, than by the accents of flattery. "Faithful are the wounds of a friend." If, then, in the course of our observations, any should feel hurt, let them be assured, that could the evils we lament have been cured without exposure, we should have been amongst the last to exhibit them to the public gaze. It was the hope that they might have been taken out of the way by other means, that has so long deterred us from entering on this uninviting subject. The opponents to our religious principles know our weakness as well as our strength, much better, we fear, than many amongst ourselves. There need, then, be no sensitiveness on that score, to the utterance of the words of truth and soberness. Let the truth be uttered in kindness, and the result must eventually be beneficial.

In opposition to various statements made to the contrary, we believe the Unitarian community at large to be in a sound and healthful condition, Whenever plans worthy of adoption, and calculated to advance individual well-being or social good, have been proposed and thoroughly brought before the denomination, there has been no lack of ardour and generosity in their support. The chapel-debt histories of many of our newly planted

congregations substantiate this. The subscriptions for the late Rev. J. Gisburne; the Calcutta Mission and Rev. W. Adam; the various Domestic Missions; the defence of religious rights, and assistance of those unjustly deprived, by dissenting bigotry, of portions of their income, are additional proofs. The noble sacrifices constantly making by individuals to advance the prosperity of various congregations—sacrifices which never reach the public ear—are glorious testimonies to the "faith which worketh by love." It is often in consequence of those necessary and most valuable local exertions, that more and greater contributions are not poured into the general treasury. That more might be done in many cases, and by many congregations, we do not dispute. That more has not been done, has been often owing to the want of knowledge that exertions were called for, rather than to an unwillingness to aid a righteous object. Applications to congregations have frequently met only the eye of an individual; the people have known nothing of them; they have not been consulted on the case, and consequently it has been neglected. But, for these sins of omission, individuals, not the community, should bear the blame. It cannot then, we think, with truth be affirmed, that the Unitarians are in a low and degraded condition. If knowledge be power, if morality be power, if wealth be power, if benevolence be power, this community must exercise no inconsiderable influence on the actual condition and prospects of society. Our heart's desire and prayer is, that it might exercise more—that, banding together all its resources of intelligence and social importance, it might impart of the energy of its life-giving and practical faith in all that is morally good, and true, and great, to other minds, to a larger portion of the community, to the entire people.

In reading some of the addresses delivered at the Aggregate Meeting, and articles in the Christian Reformer and Christian Teacher, there appears to us to be a strange jumble of ideas in some minds, as to the actual nature and primary principles of the Unitarian faith. From the tenor of some speeches, an individual unacquainted with the facts of the case, might have supposed the assembly had been convened to discuss what Unitarianism was—what principles were to constitute the bond of union—to pub

lish a declaration of faith. He would have been as mistaken as to the real purposes of the meeting, as were those who gave such a direction to his thoughts. To say that Unitarianism "is a negation, and contains no nourishment;" that it is "purely negative," and had "a sceptical origin;" and that we must place our "Unitarianism below our Christianity," appears to us to be a flagrant though undesigned mis-statement of fact, and a total mystification and perversion of language. The bitterest enemy of our faith in Christ could not more cruelly malign it. For ourselves, we utterly repudiate such statements. In our minds, Unitarianism and Christianity are identical, comprehending all that is pure, elevating, free, benevolent, true, and good and saving. We trace its origin neither to the "sceptical," nor to the Devil, who, by an equally apocryphal averment, is its father, according to a celebrated English divine; but to the blessed Saviour, "the way, the truth, and the life." If "little practical importance is to be attached to the *numerical* distribution of the Godhead," where will "the persuasion of the Divine Paternity and Human Brotherhood" find their basis, and reasons of credence? Paul's disturbance of the devotion paid by the Athenians "to the Unknown God," by clearly declaring to them Him whom they ignorantly worshipped, was in that case a work of supererogation. Christ should not have reiterated and confirmed the declaration of Moses, "Jehovah our God, Jehovah is ONE," "Something far better," than these holy and beneficent truths, *may* in the chapter of accidents be "the ultimate faith of men;" Pantheism *may* come to be preferred to Christianity; and therefore, we are now to be deterred from propagating what we believe to be true, and consequently morally beneficial, which has imparted to our minds peace and joy in believing, which has rescued numbers from the dreary abyss of infidelity, and diffused consolation and happiness in the cottages of many a poverty-stricken disciple of Jesus, because it is possible that our descendants, some thousand years hence, may, in their imaginary or real wisdom, discover "something far better"! The conclusion is on a par with the premises, and both are unstable and preposterous.

We rejoice to know that these are not merely our individual impressions; we believe them to be shared by

a very large portion of the Unitarian community. We know there is an increasing desire for what they style the old-fashioned Unitarianism of the Bible. There may be individual exceptions, but they are only exceptions. The minds of the mass of our community are totally "unaffected by the contagion of scepticism and mysticism, and of the curious modern philosophy in which both are united, the latest experiment on the power of words to obscure and hide ideas." Such wire-drawn speculations come not home to them; they are valueless and worthless amidst the cares and anxieties, the temptations and corruptions of the world. Would those who indulge in these feats of intellectual giadiatorship, mingle more with their fellow-creatures, pay less devotion to caste and worldly station, and observe more closely the effects of various religious systems on the masses—would they leave for a season the drawing-rooms of the wealthy, who have received their consolation, and dwell in familiar converse with the weavers of Rossendale, or the agricultural labourers of Kent—many a lesson would they learn as to the positive power of Christian Unitarianism to sustain the mind in the day of sorrow, to cheer it in the work of duty, to give it the victory over the world, by the faithful, consistent, uncompromising discharge of every relative obligation. It was the growing conviction, that Unitarians were not doing enough for their race, that they were unmindful, in many cases, and to a great extent, of these duties of their high calling as the pioneers of religious and social, as well as individual reformation, of intellectual and moral improvement, that occasioned in numerous quarters the desire for the late Aggregate Meeting. That more was not done at that meeting to advance practical measures for the future welfare of the Unitarian denomination, and through that, of the nation at large, was mainly owing to a jealousy for the religious freedom which was not endangered—to a morbid dread of sectarianism, as irrational as futile—and to the introduction of extraneous matter, as irrelevant as unfounded.

"Where the popular systems of Christianity have produced an uneasy, sceptical, and irreligious state of mind," there, we are told, the proselytist and the missionary should go. Why, then, we must go into every town in the kingdom. Lancashire itself presents a wide field for

this missionary enterprise. When hundreds and thousands congregate every Sunday, to applaud and act out Atheism, it is high time the Christian missionary should be ever at his post. Whilst unveiling the irrationality and moral poison of infidelity, the missionary would not surely be unprofitably employed in the exposure and refutation of those "popular systems of Christianity" that are acknowledged to have produced the baleful consequences which are lamented. Better surely to attack the root, than merely prune the branches. Better remove, if possible, the cause, than exhaust our efforts only on the effects. Better lead men to Christ, than leave them to Athanasius or Calvin.

EMANCIPATION OF CONSCIENCE.

We are happy in being able to present our readers with a pretty lengthened extract of an eloquent and instructive discourse, preached by our talented countryman, the Rev. R. E. B. Maclellan, before "The Edinburgh Young Men's Association for the Promotion of Religious Liberty," and published at their desire:—

What peculiar *claim* has the year 1643, that we should be bound never to outgrow the mental stature of these who were then convened at Westminster? That was the era in which Astrology flourished, and men constructed horoscopes, and cast nativities, and marked conjunctions of the planets, and sought to read among the unliving and unreasoning hosts of the firmament, the fate of individuals and of kingdoms. Are we also to be inoculated with the moony madness of the astrologer? That was the age in which Alchemy had its professors; and studious men in their closets consumed property, and health, and reason, and life, in vain researches after the philosopher's stone, the elixir of immortality, the universal solvent, the sublime alkahest, and the powder of projection. Nay, twenty years after the sitting of the Westminster Assembly of Divines, Helvetius published to the world the account of a man who came to his house in the Hague, and gave him a piece of stone half as large as a grain of rape-seed, with which he transmuted half an ounce of lead to pure gold? That

also was the age in which Witchcraft was firmly believed by all classes of the community; it were scarcely too adventurous to assert that there were few ministers at Westminster who did not conscientiously admit the power of old women to travel through the air on broomsticks, or undertake long voyages in egg-shells. In this very city,* in 1670, full thirty-five years after the formation of the Confession of Faith, ten women were tried for witchcraft before the High Court of Justiciary, convicted, and condemned to be strangled at a stake and burned. With these facts full in our view, again I inquire, What was there in the general intellectual character of the year 1643, that full-grown men of the nineteenth century should bow implicitly to its dictations, should receive with humble reverence its opinions, and tremble to investigate the basis on which they have been erected? If the Westminster Assembly had chosen to include in their Confession the popular sentiments, and in all probability their own sentiments, on astrology, alchemy, and witchcraft, the faithful would have been bound to receive them as the utterances of infallible wisdom; that belief would alone have been orthodox; and all who doubted or disputed would have been the disseminators of "soul destroying heresy." Considering the almost universal prevalence of these wild creeds, mad investigations, and fiery superstitions—

*Arnot's "Collection and Abridgement of celebrated Criminal Trials in Scotland." 4to, p. 360.—"The last person who was brought to the stake in Scotland for the crime of witchcraft, was condemned by Captain David Ross of Little Daan, Sheriff-Depute of Sutherland, A. D. 1722." *Arnot*, p. 367.

That I may not be supposed falsely to attribute a belief in witchcraft to the Ministers, especially the Scottish portion of them, who assembled at Westminster, it may be advisable to subjoin an authority to show that the same superstition influenced them even a century later. I again quote from Arnot's Criminal Trials, p. 369:—"The Seceders published an Act of their Associate Presbytery at Edinburgh, A. D. 1743. * * * In it there is contained *the annual confessions of sins*, which to this day they read from the pulpits. Among the sins *national and personal* there confessed, are the Act of Queen Anne's Parliament for tolerating the Episcopal Religion in Scotland; the Act for adjourning the Court of Session during the Christmas Holydays; *as also, the penal statutes against Witches have been repealed by Parliament, contrary to the express law of God.*"

considering, moreover, that Locke, Reid, Stewart, and Brown, had not then analyzed the human mind, detected its hidden operations, and unfolded the laws to which Thought is obedient,—what *claim* has the General Assembly that we should be bound for ever to its authority, that the judgments of succeeding generations should be "cabined, cribbed, confined" within the antiquated and narrow circle of its Confession?

Even the condition of Theological Literature in 1643 supplies a reason why we should not give a ready and uninquisitive assent to the theological determinations of that period. Biblical criticism was then in its infancy—nay, in swaddling clothes. Every one is aware that the members of the assembly had access only to the received text of the sacred volume. That text stands upon the authority of very few MSS., not exceeding twenty or thirty at the utmost, all of which are modern, all of which are of comparatively little value, most of which were collated by a boy of eighteen years of age, necessarily possessed by the love of amusement, and the averseness from studies proverbially unattractive, by which youth is characterised. Since that day, upwards of three hundred MSS. have been collated by learned men of every creed, whose scrupulousness and conscientiousness cannot be sufficiently admired and applauded. Among others, they have examined the Vatican, the Alexandrine, the Cambridge, the Clermont, the Ephrem MSS., all of which are more ancient than the seventh, and some than the fifth century. Are we of this generation to divest ourselves of the knowledge thus procured? are we to close our eyes against the light thus shed upon the sacred page? Are we, because the Parliamentary Confession was ratified two hundred years ago, to cast aside the Biblical labours of Mill, Kuster, Bengel, Wetstein, Matthaï, Aller, Birch, and Griesbach? Year by year, almost month by month, in this age of locomotion, travellers are exploring Judea and other oriental countries, taking ample note of their productions, ruins, languages, phrases, manners, and customs, traditionary or consolidated literature; and their researches almost invariably illustrate obscure or difficult passages in the Book of God's Revelation. Nay, from my individual experience, I will venture to predict, that many passages which now seem "hard to be understood,"

and which therefore "the ignorant and unwary wrest to their own destruction," are destined to become clear and bright by the observations of future wanderers. We of this day excel those of the seventeenth century, both in the amount and the value of our Biblical knowledge. Were not the expression too Irish, we are their ancestors: they were the youth, we the men of middle age; we possess all the knowledge they possessed, and, in addition, that acquired during two centuries in which the human mind has made unexampled progress. Instead of bowing to their dictations, they, if it were possible, should bend to ours. The sum and character of the theological information attainable during the sitting of the Assembly at Westminster, instead of being a reason why we should receive their determinations without inquiry, is confessedly justifiable ground for not only deferring our acquiescence, but even distrusting the conclusions at which they arrived, using freely the additional wisdom which has been since accumulated, and keeping the eyes of our understandings open for all additional rays yet to emanate from the far horizon.

I scruple not to affirm there are as many varieties of creed among the members of the enslaved churches, as among those who possess the fullest intellectual freedom. Every minister of the Church of England gives his unfeigned "assent and consent" to the "Thirty-nine Articles;" yet a controversy has been long maintained, as to whether these articles are Calvinistic or Arminian in their tendency. Hence, some of her divines contend for unconditional election and reprobation as sternly as did the old Genevan Reformer himself; while others denounce them as eloquently as once did the Remonstrants of Dort; and a third party find in the Book of Common Prayer the diluted system of Richard Baxter. Besides, is it not a matter of historical record, that many even of the Prelates of the Anglican establishment have, despite the anathemas of the Athanasian creed, either secretly entertained or openly avowed the sentiments of Arius? Moreover, at the present moment, do not some of the Oxford *literati* publicly advocate, under the title of Puseyism, doctrines and principles which added an additional gloom to what is styled the darkest ages of the Papal usurpation? Did time permit, it were easy to show that equal, if not greater diversity of doctrine prevails in the Church of Rome, and

in the Church of Scotland, though the members of the former have all signed the decrees of the Council of Trent, and those of the latter the decrees of the Council of Westminster. Such is the absolute inefficiency of the creeds of Pius IV. Henry VIII. and Calvin I. to produce and maintain similarity of faith among their subscribers. Subscription, may, by causing men to conceal their conscientious convictions, and exhibit an external conformity to established dogmata, make them traitors, cowards, and hypocrites; but it never can confine them, strictly and irrevocably, to the symbols they have sworn to believe.

As I before mentioned, this is the age of *canting* about Religious Liberty:—What is the religious liberty of these Churches, Established or Dissenting, who swear to the Decrees of Trent, the Articles of London, or the Confession of Westminster? It is a sweet though empty sound, void of any intelligible signification, and only useful to hoodwink the unreflecting, to point a period in an oration, to "split the ears of the groundlings." What is Religious Liberty? If it mean any thing, it means perfect freedom of inquiry, in all matters relating to God, and Jesus, and the Bible, and our soul's salvation;—inquiry, unshackled by previous opinions, undeterred by the dictation of our fellows, unmolested by the usurped power of spiritual Rabbis. Besides perfect freedom of inquiry, religious liberty demands that every man shall have perfect freedom of speech, shall openly and publicly make known the results of his investigations, without being thereby exposed to injury of any kind or character, either in his property, his person, his reputation, or his civil privileges. To quote the sentiment which our great epic poet has transferred from Euripides—

> "This is true liberty, when free-born men,
> Having to advise the public, may speak free."

Is this liberty to be any where discovered in the creed-enforcing churches? Is it to be found in the Church of Rome? Our ancestors conceived it was not; and in England, after much outpouring of the heart's best blood, they succeeded in casting off the tyranny of the Papal autocrat. Then were loud pæans shouted till the welkin rung again, and the very stars were shaken with the cries of "Freedom! Freedom!" Alas! poor, ignorant slaves!—the

name of the tyranny alone was changed; a King instead of a Pope was the anointed head of the Church; Articles sat on the eminence which the Decrees had lately occupied; and the Book of Common Prayer was elevated upon that broken pillar from which the Missal had been shaken with ignominy. With these slight alterations, the spiritual despotism was galling as before. Again the souls of the people were uplifted against priestly dominations; again did the throne of Dagon tremble; mitres and crosiers were trampled in the dust; and the triumphs of a disenthralled empire rose to heaven. Was Religious Liberty then achieved?—was the evil spirit of priestcraft banished to the depths of the Red Sea, "a thousand fathoms down?" No, no!—the saying of Milton was verified, that

"New Presbyter, is but Old Priest writ large;"—

the Presbyterian was, and is, equally galling with the Popish or Prelatic tyranny; the Confession ruled (and rules) men's minds with the iron rod it snatched from overthrown mass-books and service-books. He who seeks for intellectual freedom, will find that it exists in the Three Churches in about equal proportions, and the expression of those proportions is infinitely less than unity. If I *must* bend and bow before the nod of a Despot, what matters it to me whether the name of that Despot be Pius, or Henry, or Calvin? If I *must* wear festering and degrading irons upon the arms of my understanding, so that I cannot reach them to embrace the fair form of Truth, what concerns it me whether they have been forged and rivetted by a Council, a Convocation, or an Assembly? If I *am* condemned to dwell in mental darkness, never to behold the advancing light of the world's growing wisdom, what boots it whether the warrant be dated from Trent, London, or Westminster? If my immortal portion *is* flung into a dungeon, whence I can only peep through the bars upon the brilliant and open world which lies without, am I less a captive, whether the words "Decree," or "Article," or "Confession," be graven upon the walls of my prison-house? What, then, is our boasted Reformation? We have freed ourselves from the dictation of Rome, but we exert over the minds and consciences of our brethren a dictation equally stringent, humiliating, and Anti-

Christian. We have retained the most obnoxious part of Popery, its sacerdotal domination; we have retouched its complexion a little, altered its proportions a little, changed its garments a little, and baptised it with the name of Protestantism. The principles on which alone the Reformation can be justified, wage an eternal warfare against every species of human authority, supremacy, interference in matters of religion; and nothing more un-Protestant can be imagined, than the attempt to fetter and enslave the mind in its pursuit of Gospel Truth.

It has long appeared to me, that every man who subscribes a human, fallible, uninspired formulary of faith, or enforces its subscription upon others, thereby disobeys our Lord and Master Jesus Christ. The Gospel is pre-eminently a religion which promises *Freedom* to its recipients,—"Where the spirit of the Lord is, there is Liberty." We have made it a system of slavery—of mental, spiritual, religious slavery; capturing the "freedmen of Christ Jesus," and making them serfs to the ecclesiastical potentates of the earth. The Gospel exhorts us to "stand fast in the Liberty wherewith Christ hath made us free;" we have disesteemed the glorious privileges bestowed upon us by the great "Captain of our salvation;" have proved ourselves cowardly soldiers; have deserted the banner of the Cross; have suffered our Evangelical franchises to be wrested from us. Jesus said to his countrymen, "Why do ye not, even of yourselves, judge that which is right?" Alas! most Christians are not permitted to judge for themselves: their Churches, their Ministers, their civil rulers, judge for them; and their duty is, not to inquire or to demur, but to receive in silence and submission the mandates of their superiors. Paul commended the Bereans, because they "searched the Scriptures daily," to ascertain the truth or falsity of the doctrines he propounded. Why should modern Christians undertake similar investigations, when their Creeds tell them beforehand what alone must be discovered in the Scriptures? "Believe not every spirit," says the same Apostle;—"Nay, do believe them," say the Reformed Churches; "believe all whose opinions quadrate with our accredited standards." "Try the spirits, whether they be of God," continues Paul;—"Try them not," exclaim the Churches; "that privilege is reserved for our Convocations and Assemblies; you are humbly to

receive what we propose, and respectfully to observe what we determine." So are Jesus and the priesthood at variance. He calls upon us emphatically, entreats us earnestly, commands us authoritatively, to "search," "judge," and "try;" they impede our searchings, our judgments, our trials, with their Creeds, Articles, Confessions. Say ye, say ye, whether we are to obey God's Christ, or the world's Popes, Prelates, and Presbyters?

Brethren! gainsay, confront, overturn all priestly tyranny — oppose all dictation in matters of faith and conscience — refuse subscription, or even silent assent, to all Decrees, Articles, or Confessions composed by men's device. Liberate your necks from the yoke by which they have been so long oppressed — cast, not from your perishable bodies, but from your immortal intellects, the bands by which they have been so long constrained, — and stand at length, in the attitude of freemen, "redeemed, regenerated, and disenthralled." "Call no man Master on earth; for one is your Master, even Christ, and all ye are brethren." Pope, Queen, or Synod, may be the heads of other Churches — acknowledge ye no head but Jesus of Nazareth. Separate yourselves from those who would exercise Roman authority and Gentile dominion over you; and while others say that they are of Paul, or Apollos, or Cephas — of Pius, or Henry, or Calvin — of Trent, or London, or Westminster, — let it be your pride and your boast, that "YE ARE CHRIST'S."

UNITARIAN CONTROVERSY IN LIVERPOOL.

THE Rev. F. Ould, Minister of Christ Church, Liverpool, published an advertisement in the newspapers of the 21st January last, informing the public, that he and his brother ministers of the Established Church in that City, intended to deliver a course of lectures on the Unitarian Controvery. "I and my reverend brethren," says he, "who are associated with me on the present occasion, have limited ourselves exclusively to an inquiry into, and an endeavour to expose the false philosophy and dangerous unsoundness of the Unitarian System." The advertisement is addressed "To all who call themselves Unitarians in the town and neighbourhood of Liverpool," and

their attendance at Christ's Church, where these Lectures are to be delivered, is most earnestly requested.

Immediately after the appearance of this advertisement, the Unitarian Ministers of Liverpool, the Rev. Messrs. Martineau, Thom, and Giles, published a letter to the Rev. F. Ould and his associates, expressing their pleasure in the prospect of a public discussion of the important points at issue, stating their intention of advising their hearers to attend the lectures in Christ's Church, and requesting, that those who might lecture there, would advise there audience to listen to such replies as the Unitarians might offer; or, if this plan should be considered objectionable, that some newspaper or other periodical should be agreed upon, in which the arguments on both sides might be published; and thus afford the public an opportunity of judging between truth and error.

Will it be believed that both these equitable proposals were refused? that the boasting champions of Trinitarianism shrunk from the contest which they had themselves provoked, and ungenerously determined to continue, from week to week, their attacks upon a religious party, without permitting any reply to be addressed to the same audience either from the pulpit or the press? Yet, such has been the case; and, in the following answer to the very reasonable request of the Unitarian ministers, the timidity of the challengers, and their fear of the effects of a fair discussion upon the public mind, is only rendered more observable from the insolent and ridiculous air of superiority under which they strive to hide it:—

"You ask, whether I will recommend my congregation to attend (I presume, in your respective chapels) to hear the replies which you intend making to our proposed lectures. To this I am compelled to reply in the *negative*. Were I to consent to this proposal, I should thereby admit that we stood on the terms of a *religious equality*, which is, *in limine*, denied. As men, citizens, and subjects, we are doubtless equal, and will also stand on a footing of equality before the bar of final judgment; I therefore use the term, "*religious equality*," in order to convey to you the distinction between our relative position as members of the community and as religionists. Being unable (you will excuse my necessary plainness of speech) to recognise you as *Christians*, I cannot consent to meet you in a way which would imply that we occupy the same *religious* level. To *you* there will be no sacrifice of principle or compromise of feeling in entering our churches; to *us* there would be such a surrender of *both* in entering yours, as would peremptorily prohibit any such engagement.

"And, as to your proposal of making some public journal the vehicle of a discussion independent of the lectures, I regret that I feel again obliged to decline pledging myself to concur in it. While I reserve to myself the right of noticing and replying to any communication which may appear, in a duly authenticated form, in any of the public journals, I must at the same time express my conviction, that a newspaper is not the most desirable medium for disquisition on the deep and awful subjects which must pass under review in a controversy like that in which we are about to engage. The ordinary class of newspaper readers, including too frequently the ignorant scoffer, the sceptical, and the profane, is not precisely that whose attention we desire to solicit to our high inquiry into the laws of scriptural exegesis, and our application of these laws to the elucidation of the profound mysteries of the book of revelation. I feel no doubt that all who feel interested on the subject will contrive to hear or read what we shall preach and publish, and will thus be furnished with more solid and suitable materials for forming a correct judgment than could be afforded by the casual study of the ephemeral pages of the public press."

The letter of which this is an extract, concludes thus,

"I remain, Gentlemen, your's, for the Lord's sake,
"FIELDING OULD."

The letters published in reply by the Unitarian Ministers of Liverpool we give in full: they are written in the true spirit of the Gospel of Christ, and we doubt not that this ungenerous and futile attempt to silence the advocates of "the truth as it is in Jesus," will lead many to leave their blind and timid guides, and, exercising the reason which God has given them, read the scriptures and judge for themselves.

"TO THE REVEREND FIELDING OULD.

"Rev. Sir,—We beg to offer you our thanks for your prompt and distinct reply, in the *Liverpool Courier*, of yesterday, to the proposals submitted to you in our letter of Monday. We are as little anxious as yourself for the prolongation of this preliminary newspaper correspondence; and, however much we may regret the negative character of your answers to our questions, we should have reserved all comment upon them for notice elsewhere, if you did not appear to us to have left still open to consideration the proposed discussion (independent of the lectures) through the press. That the pulpit controversy should be on *unequal terms*, is, we perceive, a matter of conscience with you; but your objections to a newspaper controversy seem to arise, not from any desire to withhold your readers from our writings, as you would your hearers from our preaching, but from the unfitness of a political journal to be the vehicle of religious argument. Permit us, then, to say that

we have no preference for this particular *medium* of discussion; that we are wholly indifferent as to its *form*, provided the substantial end be gained of *bringing your arguments and ours before the attention of the same parties*, and that *any* plan which you may suggest, affording promise of the attainment of this end, whether it be the *joint* publication of the lectures in your church and those in our chapels, or the appearance in the pages of a religious journal, (either already established, or called into existence for the occasion, and limited to this single object,) will receive our welcome acceptance.

"Had we any desire to see a theological opponent in the wrong, we should leave the case between us in its present position, and should not persevere thus in opening the way towards a fair adjudication of it; but our reverence for the religion of which you are a representative and symbol before the world transcends all paltry controversial feelings, and we should see, with grave sorrow, the honour of Christianity compromised by the rejection, on the part of its authorised ministers, of the acknowledged principles of argumentative justice. You will not, we trust, incur the reproach of inviting a discussion *with* us, and then changing it into an indictment *against* us. *You* have originated the appeal to the great tribunal of public opinion in this Christian community; *you* are plaintiff in this controversy; you will not, we feel assured, so trifle, in things most sacred, with the rules of evidence, as to insist that your case shall be heard in one court, and before one jury, while your defendant's case is banished to another, and the verdict pronounced without balancing the attestation and comparing the pleadings. Should you, moreover, succeed in convincing your readers, that this is a discussion not (as we submit) between church and church, but (as you contend) between Christianity and No-Christianity, the effect will be yet more to be deplored, for, in such case, Christianity will appear to claim from its votaries the advantage of an exclusive hearing for itself, and, while challenging, by the very act of controversy, the appeal to argument, to leave, for those who are stigmatized as unbelievers, the honour of demanding that open field which, usually, truth is found to seek, and falsehood to avoid. We trust that you will not thus inflict a wound on a religion which, in all its forms, we deeply venerate.

"You deny our *religious equality* with *you*. Is it as a matter of *opinion*, or as a matter of *certainty*, that such equality is denied? If it is only as an opinion, then this will not absolve you from fair and equal discussion on the grounds of such opinion. If it is with you not an *opinion*, but a *certainty*, then, sir, this is Popery. Popery we can understand,—we know, at least, what it is; but Protestantism erecting itself into Romish infallibility, yet still claiming to be Protestantism, is to us a sad and humiliating spectacle, showing what deep roots Roman Catholicism has in the weaker parts of our common nature. We confess ourselves at a loss to comprehend your distinction between *civil* equality and *religious* equality. We claim equally as fellow-*men*, as partakers of a common *nature;* of that nature the religious elements are to

us incomparably dearer and more elevating than the elements that make us merely citizens; and the equality that is conceded in regard to all our lower attributes, but denied in regard to those that are spiritual and immortal, is such an equality as you might concede to the brutes, on the ground of their animal nature, without injury to the maintenance of your religious superiority. What is meant by our equality at the bar of final judgment, as citizens, but not as religionists, we do not know; or, if we can detect a meaning in it, it is one which we should have supposed belonged to our faith rather than to yours.

In reference to your repugnance to enter our chapels we say no more, reserving our right of future appeal in this matter to those members of your church who may be unable to see the force of your distinction between religious and social equality. But we are surprised that you should conceive it so easy a thing for us to enter your churches; and should suppose it "no sacrifice of principle and compromise of feeling" in us to unite in a worship which, you assure us, must constitute in our eyes "the most heinous of all sins — Idolatry." *Either* you must have known that we did *not* consider your worship to be idolatry, *or* have regarded our resort to it as a most guilty "compromise of feeling;" to which, nevertheless, you gave us a solemn invitation; adding now, on our compliance, a congratulation no less singular.

We thought you had been aware, that, while our services must be, in a religious view, *painfully deficient* to you, those of your church are *positively revolting* to us. Still, as our presence, on such passing occasions as the present, does not, in our opinion, involve any "sacrifice of principle," we shall set the example to our friends of attending; not making our desire that they should be just dependent on the willingness of others to be so too. And we shall have this satisfaction, that, whether you "win" them, or whether we retain them, the result will be a faith held, not on the precarious tenure of ignorance or submission, but in the security of intelligent conviction, and the peace of a just and enlightened conscience.

"We remain, reverend Sir,
Yours, with Christian regard,

JAMES MARTINEAU,
JOHN HAMILTON THOM,
HENRY GILES.

"Liverpool, January 31st, 1839."

"TO THE TRINITARIANS OF THIS TOWN AND NEIGHBOURHOOD WHO MAY FEEL INTERESTED IN THE APPROACHING UNITARIAN CONTROVERSY.

Christian Brethren, — A letter of public invitation had been addressed to the Unitarians of this town and neighbourhood, by the Rev. Fielding Ould, on behalf of himself and twelve other clergy-

men associated with him, urging us with the earnestness of Christian anxiety, to bend our minds to their expositions of our errors and our dangers. We naturally interpreted this to be an invitation to discuss the most momentous questions as equal with equal. We thought, indeed, that we saw an assumption of superiority, if not of infallibility, perhaps inseparable from minds so trained: still we supposed, that this superiority was to be maintained by argument and fair discussion: and this was all that we desired. It never occurred to us, that the reverend gentleman might possibly expect us to accept him as a divinely appointed judge of truth, whose teachings were to be received in submission and silence; or that he could suppose, that convictions like ours, convictions that have resisted all the persuasions of worldly ease and interest, that have removed from us the charities and sympathies of men like him, and held in simple fidelity to truth and God, could be so lightly shaken that nothing more was required to blow them away than a course of *ex parte* lectures without answer or discussion. If the object had been to confirm Trinitarians in their views, this kind of proceeding we should have understood; but surely something more was required when Unitarians were publicly invited to the controversy. Much less could we anticipate, that the reverend gentleman, holding himself to be upon a "religious level" far above us, to belong to a different order of spirits, could yet be so far removed from the Christian and Apostolical spirit as to refuse to bring his "light" into direct conflict with our "darkness." With these expectations of controversy, and having no bonds with any thing but truth, we unfeignedly rejoiced, that, for the first time in this community, both sides of the great question were about to appear together before the solemn tribunal of public attention.

"In all these things we have been quickly undeceived. In our simplicity, we believed that discussion was really invited and desired. We now find, that we were invited to hear, but not to argue; that to lecture us is of the nature of "dearest affection;" but that to hear what we may have to urge in reply would be to "recognise us" as "*Christians*," to admit, that we stood on the terms of a *religious equality*, which is, *in limine*, denied. We now find, that all reciprocity is refused to us; that it never was intended to treat us as equals; that the method of discussing the Unitarian controversy, about to be adopted, is to hear only the Trinitarian advocates — to call us around the Christ Church pulpit to be taught to listen and believe. Clergymen may be so blinded by ecclesiastical feelings as not to perceive the extreme offensiveness of all that is assumed in this mode of treating their fellow-men; but we turn to you, the pure laity of the Church, in generous confidence, that such conduct will not be found to accord with your spirit of justice — with the nobler ideas which *you* have gathered, from the intercourse of life, of equitable dealing between man and man.

"We proposed to the clergymen about to lecture at Christ Church, that, since they had appealed to public opinion, through a popular advocacy, the pleadings should be, on both sides, and, as far as pos-

sible, before the same parties. This is refused to us, because we are not Christians. Is this in the spirit of the Saviour? It is also refused to us, because it is asserted, that Trinitarians cannot enter our places of worship without a sacrifice of principle, whilst we may enter theirs without pain or compromise. Now, the very opposite of this, though not the truth, would have been nearer to it. In our worship, there would be the inoffensive absence of some views dear to you: in your worship, there would be the actual presence of some views most painful to us. In our worship, you would hear addressed that Great Spirit whom you, too, adore to seek: in your worship, we should hear addressed, as God, him whom we revere and follow, as the image of God, the man Christ Jesus. In our worship, you would find deficiencies only: in yours, we should find what, to us, is positively objectionable, religion materialized and the Deity distributed into persons. The Rev. Fielding Ould, in one of his letters, represents us as looking upon you to be Polytheists, which we do not; and, in another of his letters, tells us, that we may enter your temples without pain or compromise of feeling. It will be evident to you, Trinitarian laymen, that the lecturers at Christ Church cannot retire, upon such reasoning as this, from the full, public, and impartial discussion which we propose to them, without making it manifest to the public, that they are *determined* upon doing so.

"We proposed to them discussion through the press, as well as from the pulpit: and this also is denied to us, on the ground, that newspapers are read by the sceptical, the scoffing, and the profane. Nor not in newspapers alone, *but in any journal whatever*, was the controversy offered by us; yet we could not have anticipated the objection, when we recollect the use made of the newspapers by the religious party to which the reverend gentleman belongs. Again have we tendered discussion, through the press, in any form whatever, with the single condition, that the views of both parties shall be presented to the same readers—in a hope, not as yet gratified, of an answer in a juster spirit.

"Nothing now remains for us but to appeal from ecclesiastics to minds more generally influenced, to minds that, taught in the great schools of humanity, have learned mutual respect, and that have dropped, in the free and noble intercourses of man with man, the monkish and cloistered sentiment of spiritual, as of civil superiority. To you, then, the Trinitarian laity, we make our appeal; from the exclusiveness and assumed infallibility of clergymen, to men who, from familiarity with wider influences, have formed different conceptions of Christian brotherhood and of Christian justice. We should not have held ourselves authorized in thus addressing you, had we supposed that your cause or yourselves, your ideas of justice, had been worthily supported by your ecclesiastical representives, who, we firmly believe you will agree with us in feeling, have openly betrayed both you and it.

"We appeal to you, not without confidence, to give us that equal audience which your clergymen have refused; that those of you

who, through interest in the great question, are led to hear the Trinitarian statements, will, in the love of the truth, and in the spirit of equitable inquiry, hear also the Unitarian replies. We seek not to make you Unitarians; that, at least, is not our chief desire and aim. But would to God that we could do something to spread that true Christianity which holds the unity of the spirit in the bond of peace, and deems charity dearer and more heavenly than doctrinal faith! Would to God that this controversy might have some effect, not in building up any one creed, or swelling any one sect, but in destroying the delusive and separating ideas that lie at the roots of creeds, and are the nourishers of bigotry, uncharitableness, and heresies! We should deserve well of this great community, if we could remove from it this cause of strife and bitterness,—if we could exhibit the God of Jesus requiring from us, not speculative opinions, but the heart, the temper, and the life of Christ; if we could expose the unchristian idea of men preparing themselves for a moral heaven by a metaphysical creed, and unite those who now consume their energies, their temper, and their time, in contending for abstruse and uncertain dogmas, in the deeds of mercy and of brotherhood which flow out of our common Christianity, and which, in the wide wastes of sin, of ignorance, and of misery that surround us, are the moral debts of man to man, and constitute the religion which, before God, even our Father, is pure and undefiled.

"Respectfully dir ecting your attention to our advertisement of a syllabus of lectures on the Unitarian controversy, presenting both sides of the question—our portion of which will be delivered in Paradise-street Chapel, on successive Tuesdays,

"We are, Christian brethren,
Yours, in the spirit of Christian brotherhood,
JOHN HAMILTON THOM,
HENRY GILES,
JAMES MARTINEAU.

"Liverpool, Feb. 2, 1839."

CIRCULAR OF THE IRISH UNITARIAN SOCIETY.

To the Editor of the Bible Christian.

SIR,—I venture to respond to the call made by your correspondent *Querulus*, in the last number of the Bible Christian, by a few observations on the circular of the Irish Unitarian Christian Society, to which he adverts.

1. The first point suggested by this paper relates to the practicability and expediency of forming a General Union among the Unitarians of Ireland, for the defence and dissemination of their religious doctrines. That this would be most desirable, does not admit of a doubt; neither can I

see any serious impediment in the way of its practicability. Other bodies and societies have experienced no difficulty in conducting operations, ramifying throughout a much more extensive field than the whole of Ireland presents; and the labours of the Unitarian Association, which it is proposed to form, will probably at first be confined to particular parts and provinces of this country. If there be a spirit of co-operation and a hearty desire for the suggested Union, it can be formed, and can act efficiently to the extent of its means. But unless there be such a general desire to work together, and such a mutual confidence and good will as this desire implies, the union cannot be formed; or, if formed, it will have only a feeble and powerless existence. I think there is a perfect confidence and good understanding among all the members of our Connexion at present, both in the North and South; and I look forward with much pleasure to the fulfilment of this plan, which in my opinion would contribute greatly to consolidate and strengthen our common cause.

2. With respect to the plan of Union, there may be room for much difference of opinion, and each ought to be disposed to yield something of his own private views, out of deference to the judgment of his brethren. In this spirit the following suggestions are offered.

The Union ought not to be ecclesiastical. It ought not to be formed by or between so many different Synods, Presbyteries, or Congregations; for, among us, these are all founded on the free and open principle of non-subscription; which the profession of Unitarianism as a basis of association would virtually contradict. The Union ought to be, in profession and in fact, the Association of the individuals who compose it, *as individuals;* for the promotion of certain objects which they individually approve.

The Union ought to be, in form and fact, *a general union* of all those who are disposed to join in it, in every part of Ireland. It ought, at the same, time to be locally related to the different parts of the country, so as to engage the concurrence and support of all the Unitarians residing in those districts. This general, and at the same time, local action, may easily be secured by the plan of establishing a Mother Society, with affiliated branches in the form of Auxiliary Bodies; as is practised by the Bible Society, and various others. The affiliated Societies could

excite the zeal and secure the countenance and aid of the Unitarian public in their respective neighbourhoods. They could also exert themselves in promoting the cause in thei own vicinity; by the distribution of books and tracts; by instituting courses of doctrinal lectures from time to time; by assisting in the hire, purchase, or erection of places of worship in districts within their limits, where there may be reason to expect success in establishing new congregations; and by affording encouragement and aid to Sunday schools and similar institutions. They might also contribute a certain annual sum to the Parent Society; in return for which, they might be entitled to a corresponding share of representation. The General Society, consisting of delegates from the Auxiliaries, and its own individual members, might be useful as a medium of communication and intercourse between the various branches, and might undertake such operations as did not come properly within the object of the local Societies. Perhaps, also, the Missionary business might be left to the Parent Society, as demanding an expense and outlay, which none of the Auxiliaries would probably feel disposed to undertake. This General Body ought every year to receive, print, and disseminate Reports, or Statements, from the Auxiliaries, giving an account of their labours, prospects, and success, during the preceding twelvemonth, in defence of the common cause.

It occurs to me, that the Belfast Unitarian Society, and the (Dublin) Irish Unitarian Society, might form branches or Auxiliaries of the General Union now proposed. It would also be desirable to establish an Auxiliary in Cork; one in Newry or Banbridge, and elsewhere, as occasion might require. This suggestion is respectfully offered to those who have at present the management of the two Societies above-named, as one which would conduce to their mutual convenience, and to the good of the interest which all have equally at heart.

3. The place of Meeting of the General Society is a matter of secondary importance. Cork is too far removed from the bulk of the Unitarian population to be thought of. Dublin or Belfast would be most fitting. Perhaps the Meetings might be held alternately in each. Dublin would probably be the most desirable place for the seat of the Central Committee. If there be an agreement in all other

points of the plan proposed, there surely would not be any difficulty in arranging this, in a satisfactory manner.

4. With respect to Aggregate Meetings, I confess I look upon them with some alarm, since reading the proceedings of that lately held in London. Every thing, of course, would depend on the discretion of those who might take part in them; but when I consider how the indiscretion or wrongheadedness of an individual might materially damp or injure the prospects of the cause, I greatly prefer conducting the preliminaries by means of a written correspondence, which will answer every useful purpose of an Aggregate Meeting.

5. The amount of pecuniary aid to be expected, cannot even be estimated, until some time after the plan has been in operation; but it would appear no unreasonable calculation to expect, that if the system be fairly established in a manner which would meet the approbation, and secure the confidence of the Unitarian public, the following sums should be realized annually:—

Parent Society	£100
Dubin Auxiliary	50
Belfast Auxiliary	50
Cork Auxiliary	30
Newry Auxiliary	40
Total,—	£270

Small as this sum appears, it would be of essential service; and the Union might promote exertions, which, by their encouraging and elevating effect, would lead to the formation of other auxiliaries, and the consequent increase of its own resources.

Before closing, I would suggest to the Rev. Ministers adhering to the Unitarian body, that on them the prosperity of the cause in their own neighbourhoods must mainly depend, under Divine Providence. Let them be diligent in their calling; assiduous in their studies; careful in their preparation for the pulpit; regular and energetic in their preaching of the word; faithful and laborious in training up the younger members of their flock in the knowledge of religious truth; and, above all, holy and blameless in their walk and conversation: and much good fruit will be produced. But if otherwise, a sinking congregation and an expiring cause, will speedily testify the deplorable results of their indolence and unfaithfulness.

R.

THE REMONSTRANT SYNOD'S HOME MISSION SOCIETY.

In a letter which appeared in the Bible Christian of June 1835, recommending the formation of a Home Mission Society in connexion with the Remonstrant Synod and Presbytery of Antrim, the following passage occurs:—"It is the positive duty of every Unitarian Christian,—a duty for the performance and neglect of which he must answer at the tribunal of God,—to exert himself with all diligence, earnestness, and zeal, in attempting to spread those pure and elevating Christian doctrines, by which God has seen fit to enlighten his own mind." The truth of this position was very generally admitted by the party to whom it was directed, and in proof of their sincerity, a Mission Society was formed at the next meeting of the Remonstrant Synod; and it was *ordered* by the Synod that an an *annual collection* should be taken up in every Congregation under their care in aid of said Society. In obedience to this order, collections have been made by fifteen congregations, and the amounts forwarded to the Treasurer, whose account in full was printed in the minutes of Synod for 1837 and 1838. That the money has not been expended inefficiently will appear from the following facts:—1st, The Home Mission Society supplied the stations of Comber and Ravara with the regular administration of the ordinances of religious worship, during the space of eighteen months, and have succeeded in rearing both these societies into promising independent Congregations, the smallest of which pays more stipend than some of our oldest and most populous parishes. If these, therefore, were the only benefits that have resulted from the Home Mission Society, we consider that the congregational collections have been profitably applied. But several other benefits have accrued to our cause: three weak congregations have been assisted; and in the distant station of Strabane, the pure and holy truth as it is in Jesus has been repeatedly proclaimed. Indeed, we have reason, from personal knowledge, to believe that an efficient Missionary residing in Strabane would soon be able to establish a most respectable congregation in connexion with the Remonstrant Synod. We stated above that collections had been made in aid of this Society by fifteen Congregations of our body; but it is right to add that a second collection has been long owing by each of these, except the spirited Congregation of Dromore, from which a second collection amounting to £10 was received in January 1838. The Secretary of the Home Mission Committee, impressed with a sense of the vast, the vital importance of sustaining its efficiency, forwarded the following circular to every minister in connexion with our Synod, but we regret to learn that the request contained in it has been hitherto much neglected:—

"Comber, October 2d, 1838.

"Rev. Sir,—I am directed by the Commitee of the 'Home Mission Society, in connexion with the Remonstrant Synod of Ulster,' to request, that you will (in obedience to the orders of Synod) take up a Public Collection in your Congregation, in aid of the Funds

of said Society, and transmit the amount, at your earliest convenience, to Mr. Gowdy, at the Bible Christian Office, who will forward it to me.

"The Committee earnestly request, that you will aid them, as soon as possible. Their Funds are exhausted, and they are subject to various demands which they cannot meet.—Your obedient servant. "WM. H. DOHERTY,
Treasurer & Secretary."

We beg to reiterate this statement, that the Committee is in debt to several of the young men in connexion with our body, who cannot conveniently wait for a tardy payment, more particularly, as the full amount must have been already paid in necessary travelling expenses. Now we appeal, and *appeal most earnestly* to our brethren, both lay and clerical, of the Remonstrant Synod; is it just or honourable to appoint a Secretary to a Society under their auspices, to encourage him to undertake the laborious and expensive task of providing supplies for several Missionary Stations, and then leave him by their thoughtless negligence for many months without the necessary funds? We know that our congregations are subject to many demands, that new Meeting-Houses, Libraries, and Sunday-Schools have required and obtained much pecuniary assistance, but we do not admit any or all of these as the least excuse for neglecting to make an annual public collection in aid of our Home Mission Society, because such neglect is a positive breach of faith with the Committee of said Society, and an open violation of the express order of our Synod. We do hope, therefore, that every Congregation, however embarrassed, will send forward one public collection *immediately*, however small, were it but the usual Sunday collection, and thus observe good faith with the Committee of their Synod, maintain a proper respect for the discipline of their Church, and assist, according to their means, the progress of Gospel Truth.

OBITUARY.

Died—On the 21st January, Elizabeth Kean, youngest daughter of Mr. Charles Creek, of Windsor Place, City Road, London, formerly of Belfast.

Died—At his residence in Tullygirvin, on the 27th January, Mr. Robert Frame, aged 78 years.

Died—On the 10th February, Mr. Thomas Shaw of Kirkcubbin, in the 46th year of his age. His strong common sense led him to an early rejection of the superstitious creeds of a darker age; and hence, upon the establishment of the Remonstrant Congregation of Ballyhemlin, he became an active and useful member. To the writer of these lines the kindness of his heart and the integrity of his character were well known; and as he lately visited the afflicted widow and promising young family, he breathed a fervent prayer to Heaven, that she might receive the consolation of the Gospel of Christ, and that they might grow up in the intellectual acuteness, the moral integrity, and the pure religious principles of their lamented parent.

NOTICE.

We regret that a press of important matter, particularly the Letters on the Liverpool Discussion, has obliged us to hold over the Review of the Rev. Mr. Orr's Sermon, and of the Rev. Dr. Drummond's last Work, though both Articles are in type, until next month.

We particularly request that our respected Contributors will forward their Articles, so early in each month, *that we may receive them* before the 15th.

BOOK AND TRACT DEPOSITORY,

28, Rosemary-Street, Belfast.

The following additions have lately been made to the stock of Works in the Book and Tract Depository, belonging to the Unitarian Society, 28, Rosemary-Street.

	Published Price.		*Offered at.*	
	s.	*d.*	*s.*	*d.*
Traditions of Palestine, by Miss Martineau	4	6	4	0
Faith of the Universal Church, by Do.	2	6	2	2
Norton on the Trinity	8	6	7	6
The Poor Rich Man, by Miss Sedgwick	3	0	2	7
Live and Let Live, by Do.	2	0	1	9
Love Token for Children, by Do.	2	0	1	9
De Gerando's Visitor of the Poor	4	0	3	0
Teacher's Tales—3 numbers	3	0	2	7
Bailie (Joanna) on the Dignity of Christ	5	0	4	4
Three Experiments of Living	2	0	1	9
American Tracts—6 vols.	28	6	25	0
Life of John Howard	2	6	2	2
Bullfinch's Holy Land	2	6	2	2
Sullivan's Moral Class Book	4	0	3	6
Worcester's Last Thoughts on Important Subjects	2	7	2	2
Cole's Meditations for the Sick	2	6	2	2
Offering of Sympathy to Bereaved Parents	2	6	2	2
Six Discourses for Young Persons	1	0	0	10½
Belsham's Memoirs of Lindsey	6	0	5	3
Thomas's Familiar Lectures	5	0	4	4
Ware's Discourses on the Offices of Christ	2	6	2	2
——— Formation of the Christian Character	2	6	2	2
——— Life of the Saviour	1	6	1	4
——— Scenes and Characters—6 numbers	7	0	6	2
Dewey's Moral Views of Commerce, Society, and Politics	6	0	5	3
——— Prevailing Belief of Unitarians	0	4	0	3½
——— Erroneous View of Death	0	6	0	5½
Philosophy of Death and the Future Life	1	6	1	4
Oberlin and Neff	0	9	0	8
The Mountain Pastors	0	6	0	5
Fox on the Reformation	3	6	3	0
Whately's Historical Doubts	2	0	1	9
Yates' Vindication of Unitarianism	6	0	5	0
Channing on Self-Culture	1	0	0	11
Acton's Lectures on Locke and Milton	0	6	0	5
Carpenter's Prayers	1	2	1	1
Elinor Fulton	1	0	0	11
Rich Enough	0	6	0	5

A large addition has been also made to the stock of cheap Tracts for distribution.

LEVEL
ONE

THE

BIBLE CHRISTIAN;

(THIRD SERIES;)

DESIGNED TO ADVOCATE THE SUFFICIENCY OF SCRIPTURE, AND THE RIGHT OF PRIVATE JUDGMENT, IN MATTERS OF FAITH.

No. III. April, 1839. Vol. I.

"To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."—1 Cor. viii. 6.

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THE

BIBLE CHRISTIAN.

(THIRD SERIES.)

No. III. APRIL, 1839. VOL. I.

"THE RELIGIOUS PUBLIC."

THIS phrase occurs very frequently in periodicals of a certain class, and it is often found in the advertising columns of newspapers, printed in capitals, heading an announcement of some sermon or lecture, which "The Religious Public" are requested to attend upon. Now, it is of great importance to every man, but particularly to every clergyman, that he should know whether he is, or is not, a member of this "Religious Public;" whether he is included in that privileged order, or must consider himself as an outcast. Who then are "The Religious Public?" By what creed are they united? By what marks may they be known? How is the high and peculiar dignity which they enjoy made manifest to their less fortunate fellow-creatures? In these questions we have a deep personal interest, and therefore we approach them with great timidity. For, consider how alarming, nay, how awful it would be, to discover, that although admitted to the office of the Christian Ministry, we are excluded from the chosen and happy few, called "The Religious Public."

In the *first* place, we observe, that this privileged party cannot be united by any creed, or test of a doctrinal character, because they are of the most opposite religious sentiments. There is the evangelical party of the Established Church, the violent party of the Synod of Ulster, the Seceders and the Covenanters, the Independents and the Methodists, all differing from, and quarrelling with one another; yet all claiming a part in the comprehensive title "Religious Public" Indeed, so far from being uniform in faith, "The Religious Public" is continually vexed and

harassed by internal dissensions, and no accusations of heresy and schism are more noisy and violent than those which the members of that strange party address to one another. What can be more odious to the High Churchman than the republican discipline of his Presbyterian ally, or the uncanonical freedom of his Independent associate? What can be more hateful to the strict Calvinism of the Seceder and Covenanter than the avowed Arminianism of the Methodist? or what doctrine can grieve the latter more deeply than that which Wesley so vehemently condemned, "the horrible decree?" Yet inconsistent, and even hostile as the sentiments of the "Religious Public" are, there must exist some bond of union among its members, some ligaments, however minute, must surround and bind the mass, some uniformity of opinion, some unanimity of action must prevail, else the adverse elements that compose this strange whole, would fall asunder. Our business, therefore, now is, to inquire what are the points, in faith and morals, about which "The Religious Public" are agreed.

1. As to faith, the creed cannot be extensive or minute, since it admits of so many hostile opinions among its adherents. Indeed, upon the most mature reflection, we have arrived at this conclusion; that the only universal and indispensable article of faith with "The Religious Public" is, *hatred of Unitarianism.* There are, doubtless, some articles of minor importance, such as Original Sin, Imputed Righteousness, &c. but the absence of them may be excused, provided the first and great principle be maintained in its purity. He that thoroughly hates Unitarianism, and is able vehemently to express this virtuous indignation, may enter, without fear of rebuke, into the society of the strictest Saints, and he will find, that this one sentiment will recommend him to their confidence and their love; no matter how false or antichristian his other opinions may be. Let but the advocate of orthodoxy attack and abuse Unitarianism, and he immediately elicits the applause of all hostile and all rival sects; whilst the whole episcopal Establishment, from the portly bishop to the pinched curate, echoes with his praise. We consider ourselves warranted, therefore, in laying it down as the main article of religious faith, the creed of that party self-styled "The Religious Public," that *it is necessary to hate Unitarianism.*

2. But if the articles of faith by which these pious men unite themselves are few and simple, their rules of conduct are numerous and complex enough. A few of the most remarkable of these we will enumerate, and strive to explain.

And *first*, "The Religious Public" *never go to the Theatre.* The reason of this we take to be, that the players cannot catch the nasal tones or imitate the graceful delivery of the preachers in whom the "Religious Public" delight, and they therefore prefer the entertainments in the meeting-house, as equally theatrical, and much more amusing than the other. 'Tis very hard for the actor to utter forth the thoughts of genius, clad in the glowing words of poetry, and yet preserve the tone, action, and visage of one qualified to address the Saints. Besides, there are so many meetings at which "The Religious Public" may speak as well as hear, that the theatres are looked upon by the pious, as rival places of exhibition, and treated accordingly.

Secondly, "The Religious Public" *never dance, nor countenance dancing.* This peculiarity arises, we suppose, from the particular method in which it is thought most religious to walk, with a quiet, stealthy kind of shuffle, the aptitude for this mode of progressive motion being injured or destroyed by the exercise of dancing. 'Tis therefore deemed highly profane by the real Saints, and strictly forbidden in their family circle. The natural result of which prohibition is, that all their children sedulously practise the art in secret, and thus obtain the double satisfaction, so grateful to our fallen nature, of amusing themselves and deceiving their parents at the same time. We own, indeed, that until we perceived the evil tendency of dancing to destroy the staid pace and demure aspect of the Saint, by giving an ungodly elasticity to the one, and a wicked cheerfulness to the other, we were utterly at fault to account for the bitter hostility of "The Religious Public" to this most innocent and graceful amusement of the young. We thought that no one would be so absurd as to believe that the Almighty would be offended at the position or motion of a child's foot in dancing any more than in walking; and we were more astonished still, to observe that those who condemned dancing, approved of games of forfeits, and other amusements for the young much more objectionable.

In the *third* place, "The Religious Public" *never read novels or poetry*, nor permit them to be read in their families. The ostensible reason is, that they will not countenance fiction, but only deal in facts. But this cannot be the true motive of the prohibition, because the "religious tracts" patronized by them are avowedly fictions, and indeed fictions of the most monstrous and utterly improbable kind. The true reason perhaps may be, that the novelist often introduces cunning, insincere, and hypocritical characters, displaying in a broad light the evils which they produce, and the fate which usually attends them. Now, all such representations are looked upon by "The Religious Public," for reasons which we cannot discern, as libels upon some of its most distinguished members.

In the *fourth* place, "The Religious Public" utterly and indignantly condemn every exercise of reason in matters of faith. If any doctrine be unreasonable and absurd, it is, just on that very account, received by them as indubitably true; its irrationality and absurdity being the proofs of its truth, and the greater quantity of these precious qualities any doctrine exhibits, the more highly is it prized: hence, Original Sin and the Trinity occupy high places in their creed. Common sense too is always avoided and condemned by "The Religious Public:" perhaps from the natural hostility which their creed bears to that useful faculty. Whatever be the cause, common sense meets with no countenance, and is at best regarded as a profane and very troublesome intruder, whom it is much easier to abuse than to answer. "What," we are asked triumphantly, "has human reason or common sense to do with Christianity?" With all due humility we reply, they have nothing whatsoever to do with that sort of Christianity professed by those who call themselves, "The Religious Public."

WHAT SHOULD CHRISTIAN UNITARIANS DO?—No. II.

"The fault is not in our *stars*, but in OURSELVES, that we are underlings."

At the Aggregate Meeting of Unitarians, held in London, June 1838, several speakers condemned controversial and doctrinal preaching, affirming that our forefathers had

done all that was needful in the matter, and that it became their children of the present day to build on the foundation they had laid, a spiritual and practical edifice of love to God and man. Others, in confirmation and illustration of these assertions, said, that "The doctrine of the Trinity is the mere shibboleth of a party, uttered by many, but believed in by very few indeed;" and that the "Trinitarian belief is a mere word." Both parties, we think, were grievously in error. The assertions of both sprang from limited intercourse with human society, and from imperfect knowledge of the history of the past and the circumstances of the present times. Are not the churches of Rome, England, and Scotland, Trinitarian? Is there not an increasing number of their several ministers zealously engaged in preaching up the peculiarities of Trinitarianism? Has not every effort to liberalise the united Church of England and Ireland, by remodelling her liturgy, and abolishing subscription to her three contradictory creeds, failed? Is not the wish of Archbishop Tillotson, that the church were well rid of the Athanasian creed, as nugatory now as in the day he uttered it? Was language more virulent ever employed against Unitarians and Unitarianism, than by churchmen of the present times? The extracts from Baptist Noel's vituperations, which were circulated at the meeting in Essex-street, are more than sufficient to convince any one of the melancholy fact. Does not the language of the *Standard* newspaper exhibit the feelings of churchmen? And since the Aggregate Meeting the outcry wild, raised from one end of the land to the other, on the Christian courtesy of Bishops Maltby and Stanley to the Rev. W. Turner,—a cry uttered primarily by a slanderous press, re-echoed by archdeacons in their pride of place, commented upon in every variety of misrepresentation and abuse by the newspapers of the metropolis and the provinces, with some few honourable exceptions, and consummated by the bonfires and howlings of the infuriated populace at Bishop-Auckland,—demonstrates that Trinitarian belief is more, much more than a "mere word;" that the principles of Christian Unitarianism are as unknown to the people at large, as are the first principles of Christian liberty and charity; and calls upon every man, who really values his faith in Christ, to do his utmost to expose error and uphold truth.

Are the Dissenting communities more liberal in their theological opinions than churchmen? Will the Methodist, or the Independent, or the Baptist, fraternize with Unitarians in efforts for educational institutions? Is not that noble and Christian association, the Bible Society, scoffed at and frowned upon by thousands, because its principle admits of Unitarian fellowship? Has not a TRINITARIAN Bible Society been formed in England? What are all those processes in Chancery, those threatenings of deprivation of chapels, those subscriptions to put down hated Unitarianism by dint of purse power and civil law power, but so many proofs that men cling to Trinitarianism as the truth of God, as well as that those who thus aid and abet persecution for opinion, know little of the Unitarianism they defame, and less of the Christian charity they flagrantly violate?

The latitudinarian views and practice of those, who, whilst they, in private conversation, approve of Unitarian sentiments, still continue to conform to Trinitarian worship—who do all in their power by their countenance and their purse, to uphold that which in secret they contemn, can never be of service, either to themselves or their fellow-creatures. Such approximation is more to be dreaded than open hostility. Such left-handed fellowship is fatal to improvement, virtue, and reformation. Welcome honest bigotry, rather than such deceit. Welcome fanaticism, rather than the mere coincidence of opinion, which may think with the wise, but act with the vulgar—which sets a higher value on the opinion of the world than the truth of God—which walks in a vain show, and perils conscience, integrity, and the good of man, for earthly honour and applause. We are not careful to boast of such approximation as this. We are anything but satisfied, on being told, that the holy and sacred, the benevolent and life-giving principles we cherish as our dearest treasure, are making their way after this anomalous fashion. We have seen enough of the utter heartlessness of which this vice of insincerity is productive, to bewail it as one of the worst features of society. The temple of Rimmon may be enriched, and filled by such men; but the altar of Jehovah will never be repaired, nor the worship of the Father in spirit and in truth prevail, till the truth of Christ makes its votaries free of the fear of man, and they

practically feel, that one God is rather to be followed than innumerable worlds of men.

This, then, is evidently not the manner in which the love of Christian truth can be most efficiently encouraged, or its diffusion be most certainly secured. What are more probable means for the accomplishment of these desirable ends? The Unitarian faith must be preached and lived, printed and published, proclaimed on the house-tops, made the topic of week-day conversation, vindicated from detraction, held up incessantly to public view, proved to be the foundation of virtuous practice, the comforter of human sorrow, the cause of ever-growing improvement, the guardian of the equal and the inalienable rights of mankind, the happiness of earth, and the blessedness of eternity. It must be preached as Christ preached it, it must be believed as Christ believed it, it must be lived as Christ lived it. His preaching was one consistent and beautiful strain of doctrinally moral instruction; the principles he never failed to introduce, were the Unity and Fatherly character of God. His deductions from those principles constitute the morality of Christianity. His unswerving belief in those principles, led naturally and necessarily to the devotional purity and fervour—the untiring and godlike benevolence, as perfect as spotless, which characterized his guileless and sinless life. We know not what is meant by our forefathers having done enough in doctrinal preaching, and that we are to build love to God and man on their foundation. Christ did not so separate principle and practice, nor ought we.

But did our forefathers confine their discourses to controversial and doctrinal peculiarites? A stranger to our denomination would suppose so, from many of the statements which have been made. Nothing, however, can be more opposite to the fact. Lardner, Lindsey, Priestley, Belsham, Kenrick, whilst they laid the foundation of individual and social improvement—whilst they based all the moral and religious obligations of man on Christian principles, were, at the same time, scrupulously solicitous of the holy and beneficent results of the principles they loved and advocated. They were emphatically Christian moralists—keenly alive to the intellectual, moral, and social elevation of humanity. The purity and simplicity of Christian doctrine, was, in their estimation,

valuable only as it built up the mind of man a living temple to the glory of God in Jesus, their Lord and Master. It is, we think, to defame the memory of the dead, to say that they "put their controversial disquisitions too often and too prominently forward." It is an utter misapprehension of the present state of society, and of our obligations as Christians, to say, that enough has been done in doctrinal teaching, and that our labours must be directed to other objects, to the neglect of that.

He who is acquainted with the ministrations of our denomination, must know, that doctrinal preaching has very generally been the exception rather than the rule among us. Doctrinal and controversial lectures are not of ancient standing with us. We question whether, previously to 1812, many such courses were given. We doubt, whether, in half the congregations which rank with us, they have been delivered to this hour. Hence one great cause of the decline of some of our societies. Hereditary conformity to a cold and lifeless dissent, was not calculated to withstand the influence of pathetic appeal and eloquent exposition. Methodism was warmer than stiff and starched Presbyterianism; and no wonder that the inanities of the one gave way to the enthusiasm of the other. Mr. Gannet's experience in relation to this subject, is that of many, many others; and his remarks upon it are as applicable to England as America:—"My own experience as a minister, and my anxious wish to serve our cause, have frequently led me to think, that we should speedily see a better state of things, if our people, as well as ourselves, more clearly understood our real principles; and if it could be manifested that we labour, not in the spirit of contradiction or denunciation of others, but in the utterance of truth; if we could let all people see precisely what it is that we believe, and why we believe. If this were done, it would greatly promote the advancement of the cause of truth, and make our people the more deeply prize the principles which they profess. I have reason to know, that the great obstacle to the diffusion of truth in New England is, that we suffer our sentiments to remain in the back-ground; that we do not press them forward in the face of the world; that we let the consideration of pelf and worldly occupations fill our minds six days out of the seven, thinking of Christ only

on the Sabbath. My brethren, we must set a better example than is afforded by a mere didactic lesson; we must practically teach our people to profess themselves what they are. Shame to him who being a Unitarian, dares not to avow it. Let him stand up in the face of the world, no matter what the consequences—no matter what the obloquy, and avow and maintain the faith which he inwardly holds. Finally, we must make our principles loved and respected, by showing that every element of our being is pervaded by the spirit which is the essence of our faith. If the Unitarian body show the earnestness of their faith, by the purity of their lives; if they evince that they are imbued with the spirituality of the Gospel, by the sanctity of their conduct; if they exhibit in their own persons the loveliness of Christian virtue,—they will not fail to win the admiration of those who now assail them—they will subdue all opposition—they will bind those on whom the light of their faith shines in closer union, and, by-and-by, they will convert the world."

Had the present generation universally witnessed the labours and read the writings of our Unitarian predecessors—were there a Unitarian congregation in every town of every county of Great Britain and Ireland, there might be some show of reason for desisting from the constant iteration of Christian principle; though even in this, the most favourable supposition that can be made in behalf of the opponents to doctrinal preaching, there could not be a better example than that of Christ for a Christian to follow. But what do the men of this generation know of Priestley, Lindsey, and Belsham? Are there not thousands who never saw their publications nor heard their names? Are there not thousands more who have heard of them only through the calumnious statements of opponents? Are there not whole counties in Great Britain in which not a single Unitarian congregation exists? Shall nothing be attempted in these extensive districts for the removal of religious blindness and mental thraldom? Are there not other counties in which one or two congregations only are to be discovered? Shall their hands not be strengthened by the sympathy of their brethren, and their usefulness increased by other labourers being sent in to sow the seed and aid them in gathering in the harvest? Who knows not, that knows any thing of the so-

called religious world, that from hundreds and thousands of pulpits misrepresentations of our faith, and execration and anathema of its believers, are continually poured forth? If this torrent of untruth be unopposed, the pernicious consequences must be evident. The public ear will be poisoned by the leprous distilment—a feeling will be engendered against us to which the Jewish hatred of the Samaritans is but a feeble type;—and yet we are to fold our arms together, and believe that our views are making progress, because truth is mighty, and will prevail! Therefore, say not a word in vindication of truth—expose not error—disabuse not the public mind; our forefathers have done all that for us—all the world is coming over to us—Trinitarianism is a mere word—numerical distinctions in the Godhead are of no practical importance—the people who abuse us are as good and happy as we—all is right—peace, peace! Such sentiments appear to us to be altogether unworthy of men who know the blessedness of religious truth, who rejoice in the sacred privileges of Gospel liberty. They may comport well enough with the indolence which is unwilling to spend and be spent for human good,—with the pride that hugs itself with the consciousness of knowledge unenjoyed by the masses—with the aristocratic indifference to the welfare of the millions which confines its regards to a class, and leaves mankind to shift as it may—with false and unchristian notions of respectability, and erroneous estimates of the condition and wants of society;—but they are totally alien to the thoughts and aspirations which the great and beneficent principles of Christ's holy Gospel, the paternity of God and the brotherhood of man, the oneness and spirituality of the infinite Father, and the ever-growing purity and benevolence of the practical disciple of Jesus, will naturally and necessarily awaken, confirm, and sanctify in the mind and heart of him who has in very truth sat at the feet of the Master, and learned of him the great and godlike lesson, that "no one liveth to himself alone."
—*Pioneer.*

THE WORSHIP OF SORROW.

THERE is a very curious book, called "*Sartor Resartus*," written by THOMAS CARLYLE, of London, a celebrated German scholar, and author of "The French Revolution," in which are several passages full of beautiful images and new thoughts, a few of which we wish to lay before our readers:—

Nature and Man.—"Art thou not, O Nature, the 'Living Garment of God?' O Heavens! is it, in very deed, He, then, that ever speaks through thee, that lives and moves in thee, that lives and moves in me.

"Foreshadows of that truth, and beginnings of truths, fell mysteriously over my soul. Sweeter than dayspring to the shipwrecked in Nova Zembla; ah! like the mother's voice to her little child that strays bewildered, weeping, in unknown tumults; like soft streamings of celestial music to my too exasperated heart, came that Evangile. The universe is not dead and demoniacal, a charnel-house with spectres; but godlike, and my Father's.

"With other eyes too could I now look upon my fellow man; with an infinite love, an infinite pity. Poor, wandering, wayward man! art thou not tried, and beaten with stripes, even as I am? Ever, whether thou bear the royal mantle, or the beggar's gaberdine, art thou not so weary, so heavy-laden; and thy bed of rest is but a grave? O my brother! why cannot I shelter thee in my bosom, and wipe away all tears from thy eyes?—Truly, the din of many-voiced life, which, in this solitude, with the mind's organ, I could hear, was no longer a maddening discord, but a melting one; like inarticulate cries, and sobbings of a dumb creature, which in the ear of Heaven are prayers. The poor earth, with her poor joys, was now my needy mother, not my cruel step-dame: Man, with his so mad wants, and so mean endeavours, had become the dearer to me; and even for his sufferings and his sins, I now first named him, Brother. Thus was I standing in the porch of that '*Sanctuary of Sorrow*;' by strange, steep ways had I too been guided thither; and ere long its sacred gates would open, and the '*divine depth of Sorrow*' lie disclosed to me. Man's unhappiness, as I construe, comes

of his greatness; it is because there is an infinite in him, which with all his cunning he cannot quite bury under the finite. Will the whole finance ministers, and upholsterers, and confectioners of modern Europe undertake, in joint-stock company, to make one shoeblack happy? They cannot accomplish it above an hour or two, for the shoeblack also has a soul quite other than his stomach; and would require, if you consider it, for his permanent satisfaction and saturation, simply this allotment, no more, and no less: God's infinite universe altogether to himself, therein to enjoy infinitely, and fill every wish as fast as it rose. Oceans of Hocheimer, a throat like that of Opiuchus! speak not of them; to the infinite shoeblack they are as nothing; no sooner is your ocean filled, than he grumbles that it might have been of better vintage. Try him with half of a universe of an Omnipotence: he sets to quarrelling with the proprietor of the other half, and declares himself the most maltreated of men. Always there is a black spot in our sunshine; it is even, as I said, *the shadow of ourselves.*

"I see a glimpse of it!" cries he elsewhere; "there is in man a higher than love of happiness; he can do without happiness, and instead thereof find blessedness! Was it not to preach forth this same higher, that sages and martyrs, the poet and the priest, in all times, have spoken and suffered, bearing testimony, through life and through death, of the godlike that is in man, and how in the godlike only has he strength and freedom? Which God-inspired doctrine art thou too honoured to be taught; O Heavens! and broken with manifold merciful afflictions, even till thou become contrite, and learn it! O thank thy destiny for these; thankfully bear what yet remains, thou hadst need of them; the self in thee needed to be annihilated. By benignant fever-paroxysms is life rooting out the deep-seated chronic disease, and triumphs over death. On the roaring billows of time thou art not engulphed, but borne aloft into the azure of eternity. Love not pleasure; love God. This is the everlasting yea, wherein all contradiction is solved; wherein whoso walks and works, it is well with him."

And again, "Small is it that thou canst trample the earth with its injuries under thy feet, as old Greek Zeno trained thee; thou canst love the earth whilst it injures

thee, and even because it injures thee; for this a greater than Zeno was needed, and he too was sent. Knowest thou that '*Worship of Sorrow?*' The temple thereof, opened some eighteen centuries ago, now lies in ruins, overgrown with jungle, the habitation of doleful creatures: nevertheless venture forward; in a low crypt, arched out of falling fragments, thou findest the altar still there, and its sacred lamp perennially burning."

THE CAVE OF MEMORY.

(Continued from page 12.)

I LOOKED up amidst my tears, but the calm and tranquil beauty of the prospect now before me soon alleviated the bitterness of my grief. 'Twas a summer evening, by the sea-side; the golden sun was sinking silently in the ocean, and the "path of rays," which the poet mentions, shone glittering and glorious on the peaceful waters. Two youths, upon the verge of manhood, were walking together upon the beach, and conversing with a thoughtful earnestness that seemed unsuited to their years. The elder of the two was of low stature and careless gait, with the indescribable air of one whose whole life had been devoted to study, whilst something in his eyes and forehead seemed to indicate that poetic inspiration was no stranger to his soul. His companion was tall and very handsome, but evidently regardless of such personal advantages. He too wore the aspect of a close student; the pale but clear complexion, the thoughtful brow, and "the quiet eye that broods and sleeps on its own heart." I heard each word of their conversation; nay, I knew by a strange magic the very thoughts that sprung up and died unuttered in their hearts, and hence the sentiments of that dialogue are as vivid in my mind now as they ever were. "There is something of melancholy," said the younger, "in viewing the setting sun. I cannot see him shorn of his noontide radiance veiled in clouds, and buried in the ocean, without a feeling which is akin to sympathy. I think of crowned monarchs overthrown in battle and cast into dungeons. I think of the wealthy and the noble brought to poverty and scorn; and sometimes I think of death, and how strange and very mournful it is, that neither knowledge nor virtue can pre-

vent us from sharing the common lot." "These thoughts," said his companion, "spring up naturally in the heart at seasons like the present, and I know of no image of the departure of the good and wise more appropriate and beautiful than that of the setting sun. Milton has made use of this figure in a splendid passage of his Lycidas, which is too well known to bear being quoted; but I think that there are many reflections, both new and beautiful, that may still be drawn from it. As the summer sun descends from his meridian throne, the fierce radiance of his light abates, and he assumes a milder aspect. This is like Genius regulated by experience, tempered by piety, and softened by the dim atmosphere of a world of sorrow. As the sun, even whilst he is sinking beneath the horizon, sheds a glowing light upon the clouds, bestowing lavishly upon them a thousand radiant hues, which they retain even after his departure, so the man of piety and genius devotes the latest hours of his mortal existence to the well-being of his species, and his latest wish is, to leave to those who remain behind him a legacy of pure desires and heavenly hopes."

"These thoughts," said the younger, "are certainly poetical as well as just; yet they all tend to increase that melancholy which is the natural result of dwelling upon so sad a subject, and forcibly recall to my mind the gloomy reflections which an ancient poet hath embodied in this most desponding of all epitaphs: —

> Alas! the tender herbs and flowery tribes,
> Though crushed by winter's unrelenting hand,
> Revive and rise when vernal zephyrs call;
> But we, the brave, the mighty, and the wise,
> Bloom, flourish, fade, and fall; and then succeeds
> A long, long, silent, dark, oblivious sleep:
> A sleep which no propitious power dispels,
> Nor changing seasons, nor revolving years."*

"But," said his companion, "the setting sun is not merely an image of change, decay, and death; 'tis a lively symbol also of the eternal nature and the indestructible life of the human soul. For when the sun sinks beneath the horizon, and leaves our part of the surface of the earth in darkness, his light is not diminished or destroyed; 'tis

* Moschus' Epitaph. Bion.

but removed to another clime, and he continues, although we cannot see him, to pour forth his usual torrents of light upon the universe. So instinct, reason, and, above all, Christianity warrant us to believe, that when the good and the wise pass away from earth, and return no more for ever, they do not perish; they but change their mode and place of being, continuing, in all the vigour of their faculties, to live and act, and think and feel, in another sphere. What a glorious privilege to believe that the lamp of knowledge in the spirit of the sage, and the light of holiness in the bosom of the saint, shall suffer no eclipse even amidst the storms and darkness of the valley of the shadow of death; but continue to burn with a brighter radiance, and glow with a purer beauty, in another and a better land." "Yes," said the other, "and the idea may be thus enlarged. The sun is at the same moment of time setting in one climate, and rising in another; and at the very instant that the shades of evening are deepening upon one landscape, and the languid flowers folding up their leaves, and the silent birds retiring to their nests, and the minds of men, affected by the season, are prone to melancholy thoughts; in another scene, the same sun is glowing in the east, fresh with the dews of morning, and radiant with the light of youth, whilst the flowers unfold, the birds awake, fragrance and melody fill the air, and the spirit of man partakes in the general joy. And so it is with the departure of the Christian saint. The light of his mortal life sets indeed amidst pain and weakness, sorrow and tears; but in the very moment of his departure, when friendship grieves the most bitterly, and love, utterly disconsolate, sinks into despair; the star of his spiritual nature bursts forth with all the freshness of youth in the glorious morning of his immortality, and the joys of heaven, and the songs of angels, and the society of the pure and good. banish from his soul the memory of all earthly woes." "Let us then," said the other, "reposing upon these glorious hopes, apply ourselves with patient diligence to the business of life, regarding as of little moment its transient sorrows and joys; and always remembering, that whatever the bigot may maintain, honour, charity, and a pure conscience will undoubtedly lead to peace of mind here, and the joys of heaven hereafter." As he uttered these words, I felt a sweet calm fall upon my spirit. No longer agi-

tated, no longer sorrowful, I turned to my venerable conductor: "Oh! how I wish," said I, "that I might retain these high and pure thoughts for ever in my soul! they would be a safeguard and a consolation to me amidst the trials of life." As I uttered these words, the scene changed. The prospect was divided by a partition of thick clouds. The same youths were visible to me, but far apart from one another. Upon the one hand, the elder sat alone in a little chamber, writing sedulously. The chairs, tables, and floor of the apartment, were covered with books and papers. He paused for a moment, and looking at what he had written, murmured to himself, "The Professor, cautious Scotchman as he is, spoke nothing but truth, when he told me yesterday, that this change of my religious opinions may, and in all probability will, be the cause of many trials and cares. But I had no choice; I could not shut my heart against the truth, and whatever be the consequence, I will never profess to believe what I know to be a system of antiquated errors. On this I rest, that whatever be the abstract truth, *God must approve of sincerity.*" Saying these words he resolutely resumed his task. In the other compartment of the prospect there appeared a gayer scene. A vessel, with all her snowy sails spread to the wind, was gliding gracefully over a summer sea. She was alone amidst the solitude of ocean, under the deep blue arch of a tropical sky. The younger of the two companions by the sea-side, stood upon the deck, and looked down with a thoughtful aspect upon the world of waters beneath him. "Dear native land," said he, in a tone of deep emotion, "I have left thee, perhaps, for ever. Friends, kindred, companions of my early days, shall I behold them no more? shall I waste utterly the fresh and glorious season of my youth in a new and strange land, where the pure and kind affections of the heart can have no exercise. But the voice of duty calls me forward, I must and will obey." He leaned his head upon his hands, and I thought he wept. A strange feeling of the fondest sympathy affected me as I considered his resolution and his grief.

Again the scene changed, and I beheld the same youths in other circumstances. The elder, dressed in the garb of a Christian minister, was addressing an attentive and thoughtful audience. He was speaking with solemn earnest-

ness of the transient nature of life, and the high and glorious hopes which Christianity affords us of an immortal existence beyond the grave. He dwelt upon the consolation which such hopes can give to the mourner, and as he spoke of the bitterness of parting from those we love, his faltering voice and tearful eyes proved that he was no stranger to the sorrow which he described.

The other youth appeared to me among the scenes of a new and strange land. The sun poured forth the full radiance of his beams, and the earth, flat, marshy, and well-watered by many streams, was covered with the profuse and giant foliage of the tropics. He seemed to have been successful in life, to have assumed rank and station. His horses and servants stood waiting his leisure. Yet he regarded neither the landscape nor his attendants, but with deep sighs gazed upon the spot before him, where the dark shade of the cocoa-trees fell upon the ground. I looked, and saw that *that shadow rested upon a brother's grave*. My heart was agitated with a strange sympathy, and bursting into a passion of tears, I turned towards my conductor, but my dream had departed for ever. My spirit was softened and strengthened by this "*Vision of Sorrow*."

ORIGINAL POETRY.

THE POET'S GIFTS.

What offerings can the poet bring
  To beauty's worshipped fane?
What grateful presents can he give,
  His lady's heart to gain?

Can he his broad domains bestow,
  With castle, town, and tower;
And troops of liveried menials show
  Obedient to his power?

Can he bring India's fairest silks,
  And gold and jewels rare,
To deck the loved one's graceful form,
  Or bind her glossy hair?

Ah no! his humble, quiet lot
  No riches can impart;
Yet he hath gifts more lov'd than these
  By woman's gentle heart.

He hath a soul that scorns deceit,
  A soul from guile and falsehood free,
A soul whose every chord is tuned
  To love and sympathy.

And though he owns no gold or gems,
  From distant regions brought;
Yet he hath stores of boundless wealth
  In the bright realms of thought.

And there, in fields of Old Romance,
  Where deathless flowers are born,
He'll form unfading wreaths of song,
  The loved one to adorn.

He'll crown her young, fair, lofty brow
  With gems of brightest thought;
The glory of his rising fame
  Shall gild her humble lot.

With genius and with love inspired,
  He'll seize the trump of fame;
And the wide realms of Poesy
  Shall echo with her name.

With ardent, pure, and graceful praise,
  He'll all her smiles repay;
And, shrined within his deathless lays,
  Her charms shall ne'er decay.

And many a maid whose jewelled brow
  Attracts the venal throng,
Shall envy her, the poet's bride,
  Her priceless wreath of song.

REVIEW.

The Rights of Animals, and Man's Obligation to treat them with Humanity. By WILLIAM H. DRUMMOND, D.D. M.R.I.A. London, Mardon and Smallfield: Dublin, Hodges and Smith: Belfast, Greer. 1838. 12mo. pp. 216.

THIS is an admirable book. Its design is excellent: and the execution such as might have been anticipated from the writer's zeal, learning, and ability, and from the deep sympathy which he has ever manifested in the lot of every thing that lives and feels. The theme of humanity to the inferior tribes of creation, does not now for the first time employ the pen of Dr. Drummond. An excellent Discourse upon the subject was some time since given to the public, at the request of the Society for the Prevention of Cruelty to Animals; and frequent references to it are scattered through his other works, but more especially in that interesting poem, the Pleasures of Benevolence; and in the present essay, the whole subject is discussed with clearness and discrimination, with convincing logic, and the eloquence of nature and truth. The acquaintance which Dr. Drummond has cherished with the beautiful and wonderful works of nature, has enabled him to enrich the present essay with an astonishing variety of interesting and pertinent illustrations; which render it not only a decisive argument upon the subject which it is employed in discussing, but a most curious and valuable repertory of facts in natural history, physiology, &c. such as perhaps was never before presented to the world in any volume of the same extent. The book is thus rendered a valuable aid not only to truth and virtue, but to science itself: for it is hardly possible to rise from its perusal without experiencing a great increase of the amount of scientific knowledge previously possessed, and such an interest in the objects and applications of natural history, as must give a powerful impulse to that branch of study. There are two chapters, however, which, we think, ought to be engraven on the memory and heart of every guardian of youth. The first, is that which treats of humanity to animals as a subject of education; one of the most important applications of the principles established in the previous part of the essay. From this chapter we select the following passages, to which we need not request the attention of our readers:—

"The first law of the catechism of the Shamans is—'Thou shalt not kill any living creature;' 'No living creature shall be killed; whether it be of the higher class of beings, as a buddha, a perfect man, a teacher, a priest, or father or mother; or of the lower class of beings, as a grasshopper, or the smallest insect; in one word, whatever hath life thou shalt not kill.'—*Translations from the Chinese and Armenian*, p. 48.

"This law of the Shaman catechism might be borrowed with advantage by some parents and teachers, as an amplification of the sixth commandment. In their catechetical instructions they might show, that if such sentiments are inculcated by the very heathen, how incumbent it is on those who are blessed with a purer faith, to act under their influence. Such laws and precepts are easily comprehended by the infant mind. Children of the tenderest age, even before they can articulate, may be taught to know and admire the forms of different animals by their pictures; and to take an interest in the sounds, colours, and movements of living creatures. They are generally fond of birds, cats, dogs, horses; and it requires but little skill to induce them to treat all such as are in their power with kindness. They soon learn to contemplate with delight the beauty of their figure, the glossy sleekness of their fur, the splendour of their plumage, the celerity of their course; and can easily be impressed with a sense of the cruelty of deforming what God made beautiful, or rendering wretched what God made happy. A judicious mother will teach her child the uses of the various domestic animals, and their claim to be treated kindly as profitable servants, companions, or friends. She will lead him in description through the animal kingdom, and explain how the power and wisdom of God are manifested in its formation; his goodness and mercy in its support. She will repeat to him many an anecdote of the lion, the crocodile, the whale, and the elephant. She will speak of the various feathered tribes, from the humming-bird nestling in a flower, to the eagle with sail-broad pinions soaring towards the sun, or the ostrich outstripping the horseman and his steed on the arid sands. She will present to his admiring view the changing hues of the pigeon's neck, the gold and silvery shades of the pheasant's wing, and the gorgeous sweep of the peacock's plumes. A single insect may furnish a copious theme for wonder and instruction; she will teach him to observe the supple play of its limbs, the quickness of its eye, the vivacity of its movements, the unfurl-

ing of its wings, the downy robe, or the steel-blue mail, the crest and the shield studded with amber and fringed with gold, sparkling in azure and crimson light, and surpassing in the richness of its decorations the drapery of queens, and mocking all the rivalry of art. She will expatiate on the various habits, clothing, and habitations of animals; their migratory, social, solitary instincts; their prognostic, geometric, textorial skill; their architectural contrivances; their long voyages; their care in providing for their young, their courage in defending them, and the arts by which they baffle or elude their enemy. Nor will she select those only which are deemed beautiful, as worthy of regard, but those which in vulgar apprehension are noxious or ugly. Instead of starting with feigned or real disgust at the sight of a spider, she will call her child to mark its racing speed, its thread most 'exquisitely fine,' and 'its delicate web, which brilliantly glistens with dew.' In the frog, the snail, the caterpillar, the chrysalis, and larva, she will lead him to discover something wonderful; and far from creating a false alarm, and an antipathy never afterwards to be overcome, she will induce him to take them gently in his hand, that he may inspect them more closely; and to heighten his wonder still farther, she will reveal to him by the microscope, a thousand marvels which escape the unassisted vision, and which

> 'Hid from ages past, God now displays
> 'To combat atheists with in modern days;'—COWPER.

as the crest of a gnat, or the eye of a libellula; and while she expatiates on their use and contrivance, she will take care to impress the conviction, that as the hand of God alone could so beautifully adorn them, they are not to be wantonly injured or destroyed. She will teach him to observe the distinction between power and right, and inform him that it is laudable to do not what he can, but what is becoming a human being."

The other chapter to which we have referred, is that in which Dr. Drummond makes an awful exposure of the abominable cruelties which have—to the disgrace of science, whose sacred name they have profaned—been perpetrated in dissecting rooms, by men like Magendie, pretending the love of knowledge as their motive; but really gratifying their own fiendish appetite for atrocity, and exciting in the breasts of others a recklessness to animal suffering, similar to their own. It cannot be too often, or too forcibly inculcated, that genuine science is ever hu-

mane; and that the self-named desire of knowledge which seeks for its gratification by means of cruelty and pain, is generally only the assumption of the dabbling sciolist. Have all the cruel experiments which have been made on living animals, answered one useful purpose? We greatly doubt it: but we are sure that their *repetition* with such a wanton and horrid frequency as has been too often witnessed, has neither contributed to extend the limits of human knowledge, nor led to any beneficial practical result. We have reason to think, however, that the decisive manner in which so many anatomists and physiologists of undoubted ability and extensive fame, have expressed themselves respecting these disgraceful exhibitions, has of late greatly lessened their frequency; and has left them entirely in the hands of those, who, having no character to lose, are desirous of making a character for themselves, *by any means.*

After ably showing the unsatisfactory nature of the results obtained by several sets of cruel experiments on living animals, Dr. Drummond introduces the following in a letter from a friend:—

"A professional gentleman, a surgeon and physician, who obtained his degree in the University of Edinburgh, and who has paid due attention to the subject under consideration, has kindly favoured the author with the following communication. His name would stamp value on his opinions; but let the facts he imparts speak for themselves.

"'That experiments on living animals may, under some circumstances, be justifiable, I will not deny; but what is chiefly to be objected to, is their unnecessary and wanton repetition. I believe too, that in very few instances will they lead to any valuable result. They are often found contradictory to each other, and lead to different conclusions.

"'But what is most to be deprecated, is the practice of teachers recommending to their pupils to repeat these experiments, and teaching them to harden their hearts, by familiarizing them to the cruelest mutilation and mangling of animals at their lectures, to show what can be perfectly understood by description, without any such exhibitions.

"'During the first winter in which I attended Edinburgh University, and when I was a mere boy, I was a pupil of Dr. Monro's anatomy class; and also of that of Mr. Fyfe, his demonstrator.

The latter gave a course of demonstrations, or lectures, at seven o'clock in the evening, and, on several occasions, such exhibitions were made as those to which I have alluded. On one of these, a living pig was tied down to the table, and to prevent its screaming from annoying the class, an incision was made into its throat, (*Anglice*, its throat was cut,) and a part of its wind-pipe removed: and nothing could exceed the delight of most of those present, on perceiving that when the lecturer closed the opening of the wind-pipe with his thumb, and thus permitted the air to resume its natural passage through the glottis, the animal screamed; while, by removing his thumb, it was again rendered voiceless. This could be perfectly understood without any such inhuman experiment. The pig's belly was then ripped open in its whole length, and then from side to side, so that the skin and muscles could be thrown in four flaps from the surface of the intestines which they had previously covered; and this for the purpose of showing that the intestines have a vermicular motion for pushing on their contents, a fact which one minute's explanation could render perfectly clear, and which can be seen at any time, by simply looking at the intestines of a sheep recently killed. I do not recollect particularly any other objects intended to be shown at this exhibition; but I have distinctly before my eyes the sufferings of the animal, as its intestines were cut out piece by piece, and cast on the lecture-table, to show how long the vermicular or peristaltic motion might remain after their separation.

"'On another occasion, a beautiful spaniel dog was fastened down to the table with strong cords bound tight round each leg; and for the purpose of securing his head, and preventing motion, a thick piece of whip-cord had been passed (not without much violent resistance) from the back part of the mouth through the nostrils, so that one end came out through each; these were carried round the extremity of the table, and fastened so that the animal could not move in the slightest degree. The former experiments (if they are to be called such) were repeated, and various others besides. An opening was made into the chest on one side, to show that the animal might live and breath by the other; then both sides were opened, to show how long he might still breathe before he became insensible; then the openings were closed, to show that respiration would return, and the animal revive and again become sensible of his sufferings. The latter parts of the operation were done before the opening of the belly. The expression of torture, as the animal uncovered his ivory teeth, and tried to struggle as

he felt every cut of the scalpel, was greater than any thing indicative of excruciating pain I ever witnessed before or since; but I believe the agony the creature must have suffered, by every attempt to move his head, from the cord cutting the septum of the nostrils, was greater even than that inflicted by the knife.'

"The kind author of this communication adds: — 'Of the above facts I was an eye witness, and for the truth of them in every particular, I can conscientiously vouch. You can clothe them in proper language, as my recollection of them is noted in the first words that occurred.'

"But they require no artificial decoration of style to expose their atrocity, and call down upon them the reprobation and abhorrence of every humane mind. It is disgraceful to the age, that students at the university of one of the most enlightened cities in the world, 'mere boys,' at that period of life when they are most susceptible of every impression, should be initiated into such scenes as have been described; and that teachers whom they have been taught to regard with respect and veneration, should recommend them to perpetrate such cruelties, under the specious idea that they are prosecuting science! Science indeed! *hoc prætexit nomine culpam.* Science! to mutilate poor animals, and subject them to such excruciating tortures as would shock a cannibal! The American savage who puts his enemy to death by all the torments he can devise, has the passion of revenge, at least, to plead in defence of his barbarity; but what shall be pleaded in extenuation of the passionless, cold-blooded, unrelenting cruelty of a vividissector's slaughter-house? Science! no; her name is dishonoured and prostituted by being even mentioned in connexion with scenes so abhorrent from her nature."

One word to Dr. Drummond before concluding. His enthusiasm in the cause of the animal creation does him the highest honour; but surely not even this should induce him to forget the law of kindness towards members of his own species. In some of the instances in which he records offences against the rights of the inferior tribes of being, the Doctor expresses his indignation in a spirit which, we fear, is more likely to irritate, than to reform the transgressors. It should be remembered, that many of the acts which are so much to be deplored, are not the dictates of any atrocious desire to inflict pain, but of mere heedlessness or ignorance; and the offenders themselves are nearly as much to be pitied as condemned.

P.

REVIEW.

"*The Blood of Christ.*"—The Import of this Phrase, as used in the Apostolical Writings, &c.—pp. 18. Clonmel, 1839.

THIS we regard as one of the most useful Tracts that the Irish press has produced. It is the substance of a sermon preached to the Presbyterian Congregation of Clonmel, by their talented young minister, the Rev. JAMES ORR, in whom they, as well as his Northern friends, have reason to rejoice, as a zealous defender of the faith of old delivered unto the saints. Mr. Orr's hearers seem to have considered it "a satisfactory explanation of a rather difficult subject." The subject *has been rendered* difficult by the long-established practice of mixing up with it the views of heathen mythology and philosophy, instead of abiding by the plain words of Christ and his Apostles. It was from Heathenism that the idea sprung, of representing God as an implacable and revengeful tyrant, and of imagining that he required the sufferings and death of Jesus, as a satisfaction to his infinite and relentless wrath;—that thus his burning ire and his frowning face were calmed, and that thus the forgiveness of the human race was wrung from his otherwise inexorable justice.

The readers of the *Bible Christian* need not be told that every page of the infallible record of their faith repels this calumny, and that God is universally described as a tender, forgiving, and merciful parent, by him who came to show us the Father. The blood shed in sealing the New Testament, was not required to change and influence the mind of the unchangeable Jehovah;—but it was given as a pledge and surety of God's love to man. It was because God so loved the world that he gave his Son; and it was because that Son so loved the world, that he voluntarily submitted to all the sufferings and sacrifices of his laborious ministry, and gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Mr. Orr has, in this little work, clearly traced before us the various prophetic allusions to man's redemption, from Genesis to Malachi,—to prove that the regeneration or improvement of the soul is ascribed, by Moses and the Prophets, chiefly to the effects of Christ's teaching, and that when the Saviour's death is mentioned in the Old Testament, it is always represented as part of

God's plan for the bringing in of righteousness among men,—but never as a satisfaction to divine justice. He shows that, in the Gospel, our Saviour himself uniformly holds forth the same views of salvation; and he then dwells at considerable length on the same subject as treated of by the Apostles. His explanations of the different phrases used by these servants of Jesus in reference to their Master's death, are indeed clear and satisfactory.

But the most excellent part of the Treatise we take to be the conclusion. Inspired with the spirit of an Apostle, he points out, in a strain of evangelical truth and earnestness, the many moral effects ascribed in Scripture to the death of Christ; and the constraining power, and the deep and lofty influences with which it is calculated to work on the understanding and the heart of man.

Would that the voice of this young apostle were heard, not in he province alone where he labours, but throughout the length and breadth of our land,—that so our countrymen might be induced to dwell upon these Scriptural views of Christ's sufferings and death, which would bind them to their Saviour, and reconcile them to one another, and to God! For the sake of Christian truth and Christian improvement, this little Tract should be extensively circulated. We thank its Author, and cordially wish him "God speed" in his labours. N.

INTELLIGENCE.

SUNDAY SCHOOL SOIRÉE AT HOLYWOOD.

On the 1st ult. the Sunday School children of the First Presbyterian Congregation, Holywood, amounting to about fifty, were entertained by their Minister at a juvenile soirée in the upper room of the Session-House. After tea, the twenty-third Psalm was sung, and a prayer offered up. In the course of the evening, a Magic Lantern, with figures illustrative of Natural History, &c. was exhibited in the lower room, which contributed much to the entertainment of the young assembly. The party then returned to the upper room, where, after fruit had been distributed, they were addressed by Dr. M'Kittrick in simple and instructive language, which was listened to with the greatest attention. In the course of his address, which we regret that we have not space to give at length, he alluded to the erection of the comfortable

rooms in which they were entertained, for which they and the congregation were indebted to many kind friends both in Holywood and Belfast. Here they had an opportunity of meeting their Minister every Sunday, that they might have their religious principles cultivated, and their duty to God and to their neighbours illustrated and enforced. He concluded by cautioning them against pride, vanity, falsehood, envy, and profaneness, and entreated them never to forget, that there is an all-seeing, all-powerful, yet all-merciful Being watching over their actions and their thoughts.

Mr. M'Alester also spoke to them briefly on the importance of punctuality in their attendance at the Sunday School. The Evening Hymn was afterwards sung, and the meeting closed with prayer. The utmost regularity and order prevailed; it was delightful to see so many happy faces, and particularly pleasing to hear their young sweet voices mingling in the praise of Him to whom every blessing was ascribed.

UNITARIAN CONTROVERSY IN LIVERPOOL.

THIS controversy is proceeding, by means of lectures, by thirteen clergymen of the established Church on the one part, and by three Unitarian Ministers on the other. The following is an account of the subjects:—

Syllabus of a Course of Lectures, intended to be delivered on successive

WEDNESDAY EVENINGS IN CHRIST CHURCH.	*TUESDAY EVENINGS* IN PARADISE-STREET CHAPEL.
6th Feb. 1839.—1. Introductory. The practical importance of the Controversy with Unitarians.—Rev. F. Ould.	*12th Feb.* 1839.—1. The practical importance of the Unitarian Controversy.—Rev. J. H. Thom.
13th.—2. The integrity of the Canon of Holy Scripture maintained against Unitarian Objections.—Rev. Dr. Tattershall.	*19th.*—2. The Bible: what it is, and what it is not.—Rev. J. Martineau.
20th.—3. The Unitarian Interpretation of the New Testament based upon defective Scholarship, or on dishonest or uncandid Criticism.—Rev. T. Byrth.	*26th.*—3. Christianity not the property of Critics and Scholars; but the gift of God to all men.—Rev. J. H. Thom.
27th.—4. The proper Humanity of our Lord Jesus Christ.—Rev. J. Jones.	*5th March.*—4. "There is one God, and one Mediator between God and men, the Man Christ Jesus."—Rev. H. Giles.

In Christ Church.	In Paradise-street Chapel.
6th March.—5. The proper Deity of our Lord Jesus Christ proved from Prophecies, Types, and Jewish Ordinances.—Rev. J. H. Stewart.	*12th March.*—5. The proposition "That Christ is God," proved to be false from the Jewish and the Christian Scriptures.—Rev. J. Martineau.
13th.—6. The proper Deity of our Lord the only ground of Consistency in the Work of Redemption.—Rev. H. M'Neile.	*19th.*—6. The scheme of Vicarious Redemption inconsistent with itself, and with the Christian idea of Salvation.—Rev. J. Martineau.
20th.—7. The doctrine of the Trinity proved as a consequence from the Deity of our Lord Jesus Christ.—Rev. D. James.	*26th.*—7. The unscriptural Origin and Ecclesiastical History of the Doctrine of the Trinity.—Rev. J. H. Thom.
27th.—8. The Atonement indispensable to the Necessities of Fallen Man, and shown to stand or fall with the Deity of our Lord Jesus Christ.—Rev. R. P. Buddicom.	*2d April.*—8. Man, the Image of God.—Rev. H. Giles.
3d April.—9. The Deity, Personality, and Operations of the Holy Ghost.—Rev. J. E. Bates.	*9th.*—9. The Comforter, even the Spirit of Truth, who dwelleth in us, and teacheth all things.—Rev. J. H. Thom.
10th.—10. The Sacraments practically rejected by Unitarians.—Rev. H. W. M'Grath.	*16th.*—10. Christianity without Priest and without Ritual.—Rev. J. Martineau.
17th.—11. The Nicene and Athanasian Creeds explained and defended.—Rev. R. Davies.	*23d.*—11. Creeds the foes of Heavenly Faith, the allies of worldly Policy.—Rev. H. Giles.
24th.—12. The Personality and Agency of Satan.—Rev. H. Stowell.	*30th.*—12. The Christian view of Moral Evil here.—Rev. J. Martineau.
1st May.—13. The Eternity of future Rewards and Punishments.—Rev. W. Dalton.	*7th May.*—13. The Christian view of Retribution hereafter.—Rev. H. Giles.
Service to commence at 7 o'clock.	*Service to commence at 7 o'clock.*

The first two lectures on the Unitarian side are now before us, and may be purchased in Belfast at the Bible Christian office. The first, by Mr. Thom, is an excellent discourse, replete with learning and eloquence; and although we do not, by any means, assent to all the statements of opinion which the author makes, yet we can recommend the lecture on the whole to the careful study of the Christian public. The following extract is taken from the introduction:—

"Let us then for a moment place ourselves beside Jesus, and

learn from the Christ what it is to be a Christian. I hear him inviting the weary and the heavy laden to come and find rest unto their souls. I listen for that doctrine of rest, the faith that gives the sin-bound peace. I hear him speak of God, and they are indeed healing words of peace, intended to quell a superstition and a controversy: 'God is a spirit: the hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him.'—John iv. 23, 24. I hear him speak of Duty: 'The Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: This is the first Commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself. This do and thou shalt live.' I hear him speak of Heaven: 'Blessed are the poor in spirit, for theirs is the kingdom of Heaven. Bleased are the pure in heart, for they shall see God. Blessed are the peacemakers for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of Heaven.' 'The kingdom of God cometh not with observation, neither shall they say, lo here, or lo there, for behold the kingdom of God is within you.' I hear him speak to Sin, melted, and transformed into penitence: 'To whom little is forgiven, the same loveth little. Thy faith hath saved thee. Go in peace. Sin no more, lest a worse thing come upon thee.' I hear him speak of DISCIPLESHIP: 'He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.' 'Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love. Ye are my friends if you do whatsoever I command you. Henceforth I call you not servants, for the servant knoweth not what his Lord doeth: but I have called you friends: for all things that I have heard of my Father I have made known unto you.' 'By this shall all men know that ye are my disciples if ye have love one to another.'—John xiii. 35.

"We turn now from the words to the life of the great Teacher, in the endeavour to get a more definite idea of Duty, Discipleship, and Faith. The character of Jesus is the best, fullest, and truest interpretation of the words of Jesus. His life is his own translation of his own precepts into the language of action. We surely cannot be far from the true sources of Christianity when we first drink his words into our hearts, and then follow him with reverent steps and with gazing eyes, to watch his own illustrations of those words, to behold the spirit breathing in the life, and from the fulness of his character to learn the fulness of his precepts. Surely Christ embodied and impersonated his own teachings. Surely the life of Christ is undoubted Christianity. Surely his character is Christian Duty; and his destiny Christian Faith. Surely he knew and exhibited the practical tendencies of his own doctrines; and surely to

set him up at the fountain-head of our moral being, as God's image to the conscience, and to strive in all things to be like unto him, 'whom we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus,'—cannot be to preach 'another gospel,' or to mistake fatally the essentials of Discipleship. 'If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.'—John xiv. 23. The definition of a Christian, when deduced from the words and the life of the Christ himself, thus comes out to be—one who TRUSTS himself in all things to that God of whom Jesus was the image; and who CONFORMS himself in all things to that will of God of which Jesus was the perfect expression. 'This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent'.—John xvii. 3.

"Turn we now to a different quarter for an answer to our inquiry what it is to be a Christian; from the one Master to the multitude of professors; from the original image, distinct and bright, to the transmitted reflections, all claiming to be genuine copies; from the single voice, sweet and clear, to the confusion of jarring tongues; from the pure fountain to the impure streams; from Christ to Christians. I am entirely guiltless of the intention of satire, but it is quite impossible to avoid the appearance of it in any attempt to give the features of Christianity as they appear in the Christians of the day, in those, that is, who claim to be Christians exclusively; for the tamest truth of description excites ideas of the true Christ, so contrasted, that it has, without intention, all the effect of sarcasm. Surely a stranger to the only true source of our religion, examining its actual forms as they exist in the world, and selecting its characteristics from that which is largest and most prominent, would not be guilty of misrepresentation, if he described a Christian as one who was shut up within the narrowest circle of religious ideas; who identified himself and his opinions with absolute Truth; who idolized himself and his sect as the only friends of God; who was so unconscious of a liability to err, that he breathed, unknowingly, an atmosphere of infallibility, and insulted the Rights of other men, not more fallible than himself, without perceiving the invasion;—one so used to arrogate to himself and to his own party, all excellence and all truth, that he starts in surprise, innocent of what can be meant, when he is told that he is pressing on the liberties of other minds, who, with as deep an interest as he can have in their own salvation, have searched into these things and read differently the mind of God;—as one who regards a few metaphysical propositions, confessedly unintelligible, as the only hope of human salvation, and who, in the confidence of this faith, speaks to his fellow men as if he had secret council with God; assumes to be on 'a religious level' nearer to the spirit of the most High, who, on that more elevated standing, drops more readily into his heart communications from Heaven;—and who, when he pays any regard to other men at all, looks down upon

them from an eminence; assumes as proved their ignorance, their errors, and their sins; insults their opinions; treats with no brotherly respect the convictions of Truth and the dictates of Conscience which to them are Voices from the living God; denies that they have equal zeal for truth, or equal ability to discover it; scoffs at the idea of religious equality, and looks amazed when others tell him, though it be in apostolic words, that they will not 'give place by subjection, no, not for an hour;' and finally adds mockery to insult and wrong, by telling the men whom he so treats, that all this is Christian affection, and an interest in their souls.

"It is painful to put last in order, not the true, but the untrue idea of a Christian, and therefore to set us right, I will present the original picture again in apostolic words. 'Hereby we do know that we know him if we keep his commandments.' 'Whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.' 'If ye know that he is righteous, ye know that every one that doeth righteousness is *born* of him.' 'Let no man deceive you: he that doeth righteousness, is righteous, even as he is righteous.'—1 John ii. 3, 5, 29; iii. 7."

We regret that we cannot find space for the whole introduction to Mr. Martineau's lecture, but we give a few sentences by way of inducing our readers to purchase the whole:—

"The Bible is the great autobiography of human nature, from its infancy to its perfection. Whatever man has seen, and felt, and done on the theatre of this earth, is expressed therein with the simplicity and vividness of personal consciousness. The first wondering impressions of the new-created being, just dropt upon a scene quite strange;—the hardened heart and daring crimes of the long-resident here, forgetting that he dwells in a hospice of the Lord, and not a property of his own;—the recalled and penitent spirit, awakened by the voice of Christ, when, to a world grown old and dead in custom, he brought back the living presence of God, and to the first reverence added the maturest love;—all this is recorded there, written down in the happiest moments of inspiration, which have fallen upon our race during the lapse of sixteen centuries. The volume stations us on a spot, well selected as a watch-tower, from which we may overlook the history of the world;—an angle of coast between the ancient continents of Africa and Asia, subtended by the newer line of European civilization. Thence have we a neighbouring view of every form of human life, and every variety of human character. The solitary shepherd on the slopes of Chaldæa, watching the changing heavens till he worships them; the patriarch pitching his tent in the nearer plain of Mamre; the Arab, half merchant, half marauder, hurrying his fleet dromedaries across the sunny desert; the Phœnician commerce gladdening the Levant with its sails, or, on its way from India, spreading its wares in the streets of Jerusalem; the urban magnificence of Babylonia, and the sacerdotal grandeur of Egypt; all are spread beneath our eye, in colours vivid, but with passage swift. Even the echo of Grecian revolu-

tions, and the tramp of Roman armies, and the incipient rush of Eastern nations, that will overwhelm them both, may be distinctly heard; brief agents, every one, on this stage of Providence, beckoned forward by the finger of Omnipotence, and waved off again by the signals of mercy ever new.

"The interest of this wide and various scriptural scene, gradually gathers itself in towards a single point. There is One who stands at the place where its converging lines all meet; and we are led over the expanse of world-history, that we may rest at length beneath the eye of the Prophet of Nazareth. He is the central object, around whom all the ages and events of the Bible are but an outlying circumference; and when they have brought us to this place of repose, to return upon them again would be an idle wandering. They all are preliminaries that accomplish their end in leading us hither. 'The law,' aye, and the prophets too, we esteem 'our schoolmasters to bring us to Christ;' Gal. iii. 24. and though, like grateful pupils, we may look back on them with true-hearted respect, and even think their labours not thrown away on such as may still be children in the Lord, we have no idea of acknowledging any more the authority of the task, the threat, the rod. To sit at the feet of Jesus we take to be the only proper position for the true disciple; to listen to his voice 'the one thing needful;' and however much others, notwithstanding that he is come, may make themselves 'anxious and troubled about many things' besides, and fret themselves still about the preparations for his entertainment, we choose to quit all else, and keep close to him, as that better 'part, which shall not be taken from' us. Whatever holy influences of the Divine Word may be found in the old Scriptures, are all collected into one at length; 'the Word hath been made Flesh,' and in a living form hath 'dwelt among us;' and from its fulness of 'grace and truth' we will not be torn away.

"If the ultimate ends of Scripture are attained in Christ, that portion of the Bible which makes us most intimate with him, must be of paramount interest. Compelled then as I am, by my limits, to narrow our inquiry into the proper treatment of Scripture, I take up the New Testament exclusively, and especially the Gospels, for examination and comment to-night.

"Suppose then that these books are put into our hands for the first time;—disinterred, if you please, from a chamber in Pompeii;—without title, name, date, or other external description; and that with unembarrassed mind and fresh heart, we go apart with these treasures to examine them.

"It is not long before their extraordinary character becomes evident. All minds are known by their works,—the human quite as distinctly as the Divine: and if 'the invisible things of God' 'are clearly seen' 'by the things that are made,' and on the material structures of the universe the moral attributes of his nature may be discerned,—with much greater certainty do the secret qualities of a man's soul,—his honesty or cunning, his truthfulness or

fraud,—impress themselves on his speech and writings. To a clear eye his moral nature will unerringly betray itself, even in a disquisition; more, in a fiction; more still, in a history; and most of all, in a biography of a personal companion and teacher, drawing forth in turns his friendship and grief, his pity and terror, his love and doubt and trust, his feelings to country, to duty, to God, to heaven. Accordingly in these Gospels, and in the Journal of travels and Collection of letters, which carry out and illustrate the development of a new religion, I find myself in the presence of honest and earnest men, who are plainly strangers to fiction and philosophy, and lead me through realities fairer and diviner than either. They take me to actual places, and tell the events of a known and definite time. They conduct me through villages, and streets, and markets; to frequented resorts of worship, and hostile halls of justice, and the tribunals of Roman rulers, and the theatres of Asiatic cities, and the concourse of Mars' hill at Athens: so that there is no denying their appeal, these things were 'not done in a corner.'—Acts xxvi. 26. Yet their frank delineation of public life is less impressive, than their true and tender touches of private history. Following in the steps of the world's domestic prophet, they entered, evening and morning, the homes of men,—especially of men in watching and in grief, the wasted in body or the sick in soul: and the unconsciousness with which the most genuine traits of nature gleam through the narrative, the infantine simplicity with which every one's emotions, of sorrow, of repentance, of affection, give themselves to utterance, indicate that, with One who bare the key of hearts, the writers had been into the deep places of our humanity. The infants in his arms look up in the face of Jesus as we read; the Pharisee mutters in our ear his sceptic discontent at that loving 'woman who was a sinner' kneeling at the Teacher's feet; and the voice of the bereaved sisters of Lazarus trembles upon the page.

But, above all, these writings introduce me to a Being so unimaginable, except by the great Inventor of beauty and Architect of nature himself, that I embrace him at once, as having all the reality of man and the divinest inspiration of God. Gentle and unconstrained as he is, ever standing, even on the brink of the most stupendous miracles, in the easiest attitudes of humanity, so that we are drawn to him as to one of like nature, we yet cannot enter his presence without feeling our souls transformed. Their greatness, first recognized by him, becomes manifest to ourselves; the death of conscience is broken by his tones; the sense of accountability takes life within the deep; new thoughts of duty, shed from his lips shame us for the past, and kindle us for the future with hope and faith unknown before. His promise (John xiv. 23.) fulfils itself, whilst he utters it; and whenever we truly love him, God comes, and 'makes his abode with' us. He has this peculiarity, that he plunges us into the feeling, that God acts not *there*, but *here;* not *was once*, but *is now;* dwells, not *without us*, like a dreadful sentinel, but *within us*, as a heavenly spirit, befriending

us in weakness, and bracing us for conflict. The inspiration of Christ is not any solitary, barren, incommunicable prodigy; but diffusive, creative, vivifying as the energy of God; not gathered up and concentrated in himself, as an object of distant wonder; but re-producing itself, though in fainter forms, in the faithful hearts to which it spreads. While in him it had no human origin, but was spontaneous and primitive, flowing directly from the perception and affinity of God, it enters our souls as a gift from his nearer spirit, making us one with him, as he is one with the Eternal Father.

OBITUARY.

Died, on the 3d of March last, in the 38th year of her age, Jane, wife of William Osborne, Esq. of Altmover, near Dungiven, and the only child of the Rev. Joseph Osborne, senior minister of Newtownards. The following is *part* of an address delivered at her interment in the church-yard of Boveva:—

* * * * *

Friends, and Fellow Christians,—The dispensation which has brought us together on the present melancholy occasion, is most painfully and alarmingly affecting. She who lies in that coffin, a rigid, motionless, and insensible corpse, was, not long since, engaged in the active and exemplary discharge of the various social and domestic duties of life. The countenance which is now pale, and cold, and unimpassioned, was very lately animated and intelligent, and beaming with the expression of that goodness which glowed in the heart of her whom we have lost. We are assembled around the lifeless remains of a woman whom we all knew and esteemed; and who was by some of us sincerely and deservedly beloved. These remains are soon to be hidden from our view, but the many amiable qualities of her mind, will long be embalmed in our pensive recollection. We are assembled around the grave of a friend ever kind and cheerful, of a daughter solicitously attentive to the comfort of an aged, and now desolate father, of a wife faithful and affectionate to the husband of her choice, of a mother tenderly and devotedly attached to an only surviving child, as yet too young to be conscious of the misfortune it has sustained. O my brethren, how numerous and how mournful are the circumstances which combine, in the present instance, to make a deep impression on the sympathetic feelings of our nature. The heart which is not softened by the contemplation of a spectacle like this, must be as destitute of sensibility

as the clay under our feet, as obdurate as the tombstones which are ranged around us. Our sister has been called away in the very prime of life, in the mid-day of her usefulness. Most mysterious are the ways of Heaven! How often are the wise, the virtuous, and valuable, cut off from the earth; whilst the foolish, the worthless, and the wicked, are allowed to continue cumberers of the ground. The removal of this amiable and estimable woman has made a chasm in the family circle, of which she was at once the ornament and the connecting bond, that can never be repaired. On her depended the comfort, and in her were concentrated the hopes, the felicity, and the hearts, of all her nearest and dearest relatives.

Genuine piety was a prominent feature of her character. The religion which she cherished and practised was not of that spurious kind, which delights in show, and parade, and ostentatious exhibition. It was pure, simple, unobtrusive; hers was that real sanctity which is seated in the bosom, whilst it silently, but uniformly, influences the whole external conduct. Satisfied with enjoying the good opinion and the good will of those intimately acquainted with her, she pursued the noiseless tenor of her way, neither attracting, nor wishing to attract the observation of a misjudging world.

Her death was the consequence of a decline, unusually rapid in its progress. Painful as her sickness latterly became, she endured it with a truly Christian spirit. Though bound to life by some of the strongest ties that affection can weave around the human heart, still she evinced a meek resignation to the will of her Heavenly Father. Of her approaching dissolution she was perfectly aware, but was in no degree dismayed by the prospect. On parting from her, only a very few days before she was taken hence, I ventured to express a hope, that I should find her better on my return: "Yes," said the pious sufferer, faintly smiling; "*when we next meet, I trust, we shall both of us be better.*"

At length, when the powers of nature were gradually exhausted, —when the sun of her terrestrial existence had sunk below the horizon—when the shadows of the long night were decidedly closing in, and the time for going to repose had arrived—then the garment of mortality dropt gently from her shoulders, and the servant of God fell quietly asleep.

By those to whom our lamented friend was but imperfectly known, it may be supposed I am drawing an embellished picture of

her character; this is not the fact: I do conscientiously aver, that I have not uttered a single word which is not strictly true. The language of unmerited panegyric, would be a desecration of the solemnity in which we are engaged: to "the dull, cold ear of death," the voice of praise and that of dispraise are alike indifferent. She has, we humbly hope, been carried up into heaven; and few, very few, are entitled to wear the mantle which has fallen from her as she ascended.

And now, before we consign her remains to their dreary receptacle;—before we bid a last and a long farewell to that precious friend whose face we shall, in this world, never more behold, fondly would I address a word of consolation to those relatives by whom she was so fervently beloved; from whose embraces she has been prematurely torn by the ruthless hand of the fell destroyer, and who, when bereaved of her, are bereaved indeed.—But what *can* I say to the disconsolate father, of whose prayers she was the child, of whose heart she was the pride, and of whose declining years she promised to be the stay? What could I say to the soul-stricken husband who has lost that "ministering angel" in human form, who shared in all his joys, and was the gentle soother of all his troubles and anxieties—who combined rare intellectual qualifications with those endearing graces of manner and disposition which make woman what she was intended to be.

Severe illness has debarred him from the mournful satisfaction of following her hearse—but what should I say to him, even were he present.—Most undoubtedly I would not exhort him or the other heart-wounded survivors, to stifle every sentiment of grief. This would be a vain and impracticable advice—such stoical insensibility is neither recommmended by the precepts, nor sanctioned by the example of our blessed Lord:—"Jesus wept." The gospel is juster far to nature's feelings, and milder far to nature's weakness.—But I do say to all whose bosoms have been pierced by the recent pungent affliction, "Sorrow not as those without knowledge—sorrow not as those without hope: death is no more than a temporary separation.—The beloved one from whom it has divided you is still living. She has only been removed to a different mansion in the house of our common Father: and if you persevere in well doing, you shall meet her hereafter in those delightful regions where sin and sorrow shall find no abode—and where friends shall never again be parted. Soul-reviving hope. Blessed are they by whom it is cherished; and blessed be that gracious God who has given us reason to entertain it with confidence." P.

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"To us there is but one GOD, the FATHER, of whom are all things, and we in him; and ONE LORD JESUS CHRIST, by whom are all things, and we by him."—1 Cor. viii. 6.

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FALSE LIBERALITY.

THERE is no sentiment of the soul more deserving of our approval than that of Christian Liberality; but, like every other virtuous feeling, it may be carried too far, and degenerate into vice. True liberality will induce us to cultivate a spirit of kindness, charity, and brotherly love towards all men of all sects and parties. It will cause us to forego sectarian feelings, and labour for the general good, and earnestly strive to further every undertaking that has for its object the promotion of human happiness: but there is a false liberality which is highly injurious to the cause of truth, and which, as we consider it to be the chief "besetting sin" of our party, it is necessary to point out and explain.

Some men continue from year to year members of a church with the creed of which they do not agree. They are too liberal to object to their minister's religious opinions, and much too liberal to separate from his congregation, and form a new society in which the truth of God might be preached in its purity. Now, observe the position in which this false liberality places them. They give their countenance and their money to encourage and promote the advocacy of error, and thus publicly oppose the cause of gospel truth, and aid in the promulgation of opinions which they know to be anti-scriptural and false. And consider what a dangerous example of laxity of principle and practical dishonesty they set before their children. What can be more injurious to the youthful mind than the example of a father disavowing in private, nay, perhaps treating with contempt and ridicule the creed of that very

church to which he is nominally attached, and on whose ministrations he attends with his family on the Sabbath-day? Can it be matter of astonishment that the children of such parents should in after life become disgusted with the very name of liberality, and join the ranks of intolerance and bigotry? For ourselves, we cannot understand the weak, selfish, sentimental liberality that confines its avowal of the truth within the private circle, and will make neither exertion nor sacrifice for the overthrow of error. To such conduct we deny the name of liberality, and regard it as a manifestation of criminal indolence and apathy.

Again, we regard that liberality as false, which leads some men to dispense their favours, whether of personal influence or pecuniary aid, indiscriminately to all undertakings, whether in furtherance of gospel truth or anti-christian superstitions. We feel that this part of the subject is of great importance at the present time, and that our people require warning and admonition. The Synod of Ulster has, at the instigation of a few leaders, set about dividing all its larger congregations into two or more parts, in each of which a meeting-house is to be built and a minister established. In the great majority of cases this division is unnecessary and injurious, and it is often effected in direct opposition to the wishes of the established clergyman and the greater portion of his people. But the Synod, regardless of opposition, sends its scripture readers and missionaries, and these constrain the people to divide. A new meeting-house must now be built, and it is undertaken by a small fraction of a congregation, unable and unwilling to raise the necessary funds. Hence, application for assistance must be made to all the liberal public, and to none so frequently, perseveringly, and successfully, as the Unitarian laity. Now, we are very far from condemning the practice of affording aid to religious undertakings, by whatever Christian sect they may be patronised; but when it is well known that the great majority of these new erections are useless or injurious, that their ministers are bound to preach the very same doctrines that the previously established clergyman of the parish avows, we cannot regard that liberality as judicious by which the agents in such useless divisions are encouraged and assisted. The Unitarian laity should remember, that in those very meeting-houses which their liberality has

assisted in building there are continual denunciations and anathemas uttered against themselves and their party; that scarcely a Sabbath service is administered, that does not contain the most monstrous misrepresentations of their religious principles, and the most vehement and intemperate prophecies of their everlasting condemnation.

But, besides all this, thoughtless liberality in aid of error is a positive injury to the cause of truth, because it disables its friends from affording it that assistance which they would otherwise willingly grant. The man who bestows his money indiscriminately upon all applicants, however useless or injurious is the purpose to which it may be applied, cannot of course exercise a fitting liberality in those cases which are really deserving of it. Indeed the situation of Unitarians is in this respect peculiarly unfavourable, because their liberality induces them to subscribe to almost all religious undertakings of their Trinitarian brethren, whilst these latter, in almost every instance, refuse to repay the kindness, and excuse themselves by urging their conscientious objections to give money in aid of heresy. As therefore we cannot establish any reciprocity of charitable acts and liberal donations, we are surely called upon to reserve our aid for those claimants, whom we believe to be labouring, amidst many sufferings, discouragements, and trials, in the cause of gospel truth.

Some men carry their liberality so far, that they bestow their favour and patronage exclusively upon the members of an adverse religious party, lest they should incur the blame of being partial to their own friends. Such liberality is very false and very unjust. It is false, because pretending to the greatest impartiality, it is grossly partial; and it is unjust, because it adds to the natural obstructions which the cause of truth may expect to meet with from the advocates of error, the still more injurious discountenance of friends. Can any sentimentalism be more absurd than that which would induce us to reject the claims of friendship or affection, however just and reasonable, and bestow all our favours upon those whom we neither love nor esteem? yet such is the line of conduct which numbers pursue, in the very erroneous belief that they are acting in a liberal and generous manner. But true liberality, whilst it recommends kindness and sanctions Christian charity, never forbids us to prefer the cause of truth

to that of error, never urges us to discountenance our friends, and patronise exclusively our enemies. True liberality is in perfect accordance with that just and honest principle recommended by the proverb "let charity begin at home."

A TRIBUTE TO THE MEMORY OF DEPARTED INFANTS.

An Extract from a Sermon, by the Rev. C. Robbins, Boston.

In Rama there was a voice heard, lamentation, and weeping, and great mourning; Rachel weeping for her children, and would not be comforted, because they are not.—MATTHEW ii. 18.

SINCE we listened to the last evening benediction in this house of prayer, I have been called to perform the last solemn service of our religion, over the remains of *four infants*, whose parents usually meet with us around this altar. *Who* and *what* were they, whose earthly being has been thus nipped in the bud?

Brief as has been their sojourn with us, we have seen bright evidences that they were *immortal spirits*. Premature, as now appears to us their fall, they have engraved on our hearts, by all the beauty of their innocence, the glorious truth, that they are destined to an eternity, in whose distant future, the four score and ten earthly years of the venerable patriarch, will appear to his retracing spirit, brief as the infant's dream of his past mortality.

They lived with us; and yet had no experience of our life. They were in the world; and yet had no knowledge of the world. They were possessed of all the elements of our humanity; yet all in their native simplicity: all mingled in the proportion in which the Divinity first grouped them together; all yet unmoulded into a human character. The *Divine* was there; and the *human* was there; and yet the great strife between the divine and the human had not yet begun. The *wolf* and the *lamb* slumbered side by side, in their little breasts. The Dove of God nestled there; and the beast of prey crouched quietly; and their hearts were conscious of but *one* inmate, and that was *Peace*. When the Divine moved, they smiled, and loved, and showed us glimpses of the indwelling of the heavenly. When the passions of the human were mo-

mentarily stirred, we saw the manifestations of the evil will, and recognised in miniature, the too familiar features of the earthly. And yet, one glorious distinction of infancy, who has not loved to mark! Their *good* was *unalloyed* good. But their *bad* was ever *softened* evil. Their divine impulses were direct and pure as the angel's motive; but their evil was not like the evil of the man. Their kindred with heaven was yet closer than their connexion with earth. Their spirits swelled beyond the measure of their bodies. The bright light, that lighteth every one on the entrance into the world—which, alas! is so often obscured in the grosser images of the elder in the body— was seen to shine out clearly through the thin and transparent veil of their mortal robe of virgin white. They seemed, as we fondly gazed upon them, almost like angels confined in the frail and narrow prison of the body, through which they were striving to reveal themselvesto us. And now that they have departed, they seem but the more to have been angel visitants. Nay, it is not fancy now. The beautiful and mysterious semblance is changed into a hopeful and glorious reality. They *are* angels, and they *were* so. They had never yet fallen from their first estate. They had never been driven from the garden. No flaming sword was behind them, to frighten them from the bowers of Eden. Pain and death were no dreaded curse to them. They bore mortality's doom in the body, but their spirits knew no curse. All who looked upon them with the eye of truth, reverenced the *blessing* of Jesus written upon their foreheads; the dawning glory of Paradise smiling around their brows.

Such were the departed. Such their state on earth. The study, admiration, envy, of the sage. The subject of celestial sympathy. Whose undefiled idea lives in the nearest view of our Father which is in heaven; and whose reality reflects upon human eyes His smile.

And now, let us inquire, what *works* they have accomplished during their transient stay on earth? For even the *infant* worketh in the world; and often accomplishes much for mankind—how much, let angels sing. This at least we know, that there has been no waste of life and love in the creation of the infant that the earliest dies; that it has not been *in vain to the parent*, that so much has been endured, for the sake of one so briefly enjoyed;

that it has not been for nought, that the breath of life just heaved its little breast to-day, and to-morrow left it,—cold, and pale, and motionless, as it were a sculptured cherub, clasped to the maternal bosom, in place of her living child.

No, not in vain! Disconsolate parent, do not cherish the unholy thought. And come all, and study the works which have followed even these little ones to the land of rest.

They came into the world, *bearers of a message from heaven.* Its burden was the new commandment, "Love one another." And they have executed their commission so silently, and yet so faithfully; they have whispered it so sweetly and so often to the heart; their little prattle has uttered it so eloquently; and their soft smile has pictured it so brightly, that all home has received it of them; and far beyond home the message has spread.

The *mother* has *felt* it every day, and all the day long. And its effect has been seen in her countenance and heard in her words, and pervaded all her domestic round. The *father* has heard it gladly in the early morning, and carried its impression abroad into the busy world; (you may often read the infant's heavenly lesson on the exchange, in theworkshop, or at the plough, in the newly blest father's smile,) and he has hasted ahome in the evening, well pleased to submit his heart to his tiny moralist again. And *friends* have caught the same influence as they have leant over the cradle, or taken its inmate up in their arms to bless it, and be doubly blessed in return. And *visiters* have felt the moral even in their transient stay.

Where is the one infant who has died and taught no lesson of love; brought no call and aid to affectionate duty; done nothing to refine and strengthen the holy chain of human sympathy? Whose heart has infancy ever *injured?* Whose has it ever left *all unaffected?* Into the tissue of whose life has it not, with its pure hand, woven some golden thread, some ray of joy, some heavenly tie?

Yes, they have descended to earth on their Father's errand; and they have finished their work, and have glorified Him, before they were summoned to render back their commission.

And yet another office they have answered. They came to present to our admiration and our imitation—a true

miniature of the heavenly character.—Innocence is the morning twilight of perfection. The same radiance that shines on the face of the perfect man is prefigured in the countenance of the babe. The elements of character in their state of natural rest, manifest the same expression as the elements of the mature character, after it has been tried, purified, sanctified, and balanced.

Every Christian grace displays itself at some period in the infant of but a single year. The friends of the departed will tell us, that faith, humility, truth, and love, have been the common manifestations of every day. And even *patience*, that grace of so difficult exercise in all, those who have watched the little sufferers night and day, have seen. Yea, there are who will bear witness that they have seen even patience in their mild and calm look; and that they have felt its presence in those innocent minds, when, in the midst of pain, their countenances have often beamed upon them with a languid smile, as if of thanks, (how touching a recompense) for all their kind, yet vain efforts of relief. Of such, indeed, is the kingdom of heaven! Of such beautiful elements, all tried, harmonized, and fully matured, was composed the character of the PERFECT MAN.

No wonder that Rachel mourns, when beings such as these are not! No wonder that the Christian parent weeps silently and long, when creatures of such spiritual beauty are no more! O, regard it not,—ye who have never known what the parent feels,—O, regard it not a trifling thing to the world, that so many are simultaneously conveyed from the cradle to the tomb. No, ye purer spirits, ye pass not away unwept! Ye leave us not like the summer bird, whose sweet note ceases, we know not when! Ye are not caught upward like the morning cloud, and the early dew, with no eye to strain after your vanishing beauty, and no heart to miss your heavenly office! Your little graves shall not be overlooked among the taller monuments of the churchyard! Ye have left a deep void in the love and in the beauty of life! Ye have taught us your hallowing lessons! Ye have manifested bright glimpses of the kingdom of heaven! Ye have availed much, by the strong attraction of your innocence, to draw mankind upward to the Father! Your little span of life has been crowded with sublime morals, and your memory is written

upon many softened hearts! Not one of your little host has crossed the flood, without a sincere and swelling requiem! the warm tear drops frequent upon the record of your departure! And the same breath that calls you surely blessed in that better land, tells how lovely and how lamented, below!

But, deep as is the loss to home and friends, of the infants who were their brightest life, surely no *Christian Rachel* can *refuse to be comforted, because they are not.* There is every thing of consolation in the infant's death. Every ray of comfort which beams through the Word of God, from beyond the grave, concentrates in the heart that views this event by the heavenly light.

How sweet their repose! From an earthly dream—perhaps a painful dream—they have fully waked in heaven. A vision of kind forms in the body, and of an earthly home, has passed before them like a painted scene; and then they have opened their eyes upon the smile of God, and the enchanting realities of an unfading home. They heard from afar the tumult of this jarring world, and now their ears are charmed with the harmonies of the Land of Peace. They stood on the threshold of this scene of dangers and of snares, but a kind Hand has caught them away, before they were harmed.

It was all joy to them to die. There was no dark valley of gloomy shadows, at the end of their journey. 'Twas only sleep, more welcome, and as free from dread.

What Christian Mother would take them from the safe bosom of God, back to her own? Perhaps, she would be permitted to give them but one more earthly embrace; and then dying herself, leave them motherless to the dangerous world. "O no!" I hear her exclaim, "thy mother, darling babe, has gladly borne all that has been laid upon her for thy sake, and would willingly have taken every pain of thine beside; and now she will school her heart to bear without a murmur, even this last pang thou canst ever cause her to endure for thee—to bear thy loss for a few short days—the greatest sacrifice of all, but for thy greatest good. She will cheerfully spare thee so soon from her bosom, that thou mayest rest the earlier in the bowers of peace."

And now, bereaved parents, and parents whose quiver is yet full, and ye too, Christian friends of whatever age,

who have never called an infant, brother, sister, or child; all ye whose faces are turned towards a purer state, let these little heavenly messengers in the train of the Son of God, teach your hearts by the winning eloquence of their beautiful lives His blessed lessons. Let the ascending cherubs take us by their little hands and lead us upward with themselves to the throne of God.

SELECTED POETRY.

THE FUTURE LIFE.

BY W. C. BRYANT.

How shall I know thee in the sphere which keeps
  The disembodied spirits of the dead,
When all of thee that time could wither sleeps,
  And perishes among the dust we tread?

For I shall feel the sting of ceaseless pain
  If there I meet thy gentle presence not,
Nor hear the voice I love, nor read again
  In thy serenest eyes the tender thought.

Will not thy own meek heart demand me there?
  That heart whose fondest throbs to me were given?
My name on earth was ever in thy prayer,
  Shall it be banished from thy tongue in Heaven?

In meadows fanned by Heaven's life-breathing wind,
  In the resplendence of that glorious sphere,
And larger movements of the unfettered mind,
  Wilt thou forget the love that joined us here?

The love that lived through all the stormy past,
  And meekly with my harsher nature bore,
And deeper grew, and tenderer, to the last,
  Shall it expire with life, and be no more?

A happier lot than mine, and larger light
  Await thee there, for thou hast bowed thy will
In cheerful homage to the rule of right,
  And lovest all, and renderest good for ill.

For me, the sordid cares in which I dwell,
  Shrink and consume the heart, as heat the scroll;
And wrath has left its scar—that fire of hell
  Has left its frightful scar upon my soul.

Yet though thou wear'st the glory of the sky,
  Wilt thou not keep the same beloved name,
The same fair thoughtful brow, and gentle eye,
  Lovelier in Heaven's sweet climate, yet the same?

Shalt thou not teach me in that calmer home,
  The wisdom that I learned so ill in this—
The wisdom that is love,—till I become
  Thy fit companion in that land of bliss?

INFINITE SIN, INFINITE PUNISHMENT, AND INFINITE SATISFACTION.

Almost the only argument which we read in the books, or hear in the sermons of the reputedly Orthodox, in proof of their doctrine of atonement, is this one:—"Man committed an *infinite* sin; that sin merited *infinite* punishment; that punishment could only be averted by *infinite* satisfaction." Hundreds of times have we encountered this assertion in pamphlets, in sermons, in conversations. It is, at first sight, extremely plausible; and with those who are not much accustomed to accurate thinking, it serves at least to cast a cloud over the matter in dispute. It has this beneficial effect—that it puzzles those whom it cannot convince. Yet it is constructed of two falsities and one sophism; judge ye, if this be the character of the foundation, whether the superstructure erected upon it can be durable? He who rests the doctrine in question on this assertion, is "like unto the foolish man, who built his house upon the sand."

First. It is not possible that man could commit an *infinite* sin. Every being in the universe is gifted by Jehovah with a peculiar nature; all its actions must be in accordance with that nature; it cannot act above or contrary to that nature. A stone cannot grow like a tree; a tree cannot change its place at will like an animal; an oyster does not possess the strength and sagacity of an elephant; an elephant is not equal in reason to a savage; a savage is inferior in knowledge to a herd-boy; a herd-boy cannot appreciate the mental processes of an educated man; few educated man can make the scientific discoveries which have immortalised Newton; Newton was inferior in comprehension to the angels; they cannot think as God thinks,

nor act as God acts. Thus every being possesses a nature of its own, powers and faculties of its own; and, beyond the range of this nature and these powers, it can do nothing. Every being is thus *finite;* there is a boundary drawn around its capabilities, outside of which they cannot be exerted. Man is finite; *i. e.* man is bounded, man is limited. His powers of body are finite; they cannot exceed a certain degree; they cannot attain the strength of the leviathan; they cannot pluck up mountains and cast them into the deep. His powers of mind are finite; he cannot fully comprehend all that may be known of any of the numerous interesting objects by which he is surrounded; he does not perfectly understand the structure and uses of the different animals and vegetables which he daily beholds and examines; he knows but a very little of the intricate and curious mechanism of his own body; and still less of the nature of his own mind. In every part of the domain of knowledge, he sees walls erected or fosses digged, which completely obstruct his further progress. Least of all can "he find out the Almighty unto perfection." Man, then, is *finite,* is bounded, is limited in his exertions. His actions are finite, his thoughts are finite. Now comes the question—What are *sins* but thoughts and actions? They are just different names for the same thing. All man's sins therefore are finite; for they are the thoughts and the actions of a finite being. Suppose, for a moment, man's sins to be infinite, it necessarily follows that his thoughts are infinite; in other words, that he is omniscient: it follows, also, that his actions are infinite; in other words, that he is omnipotent; that is, he is a God—he possesses the essential attributes of Jehovah. Surely this is not possible; surely there is but one infinite Being in the whole universe; surely there is but one Being, to whose power, and wisdom, and goodness, there is no limit; surely there is only One, around whose perfections no line of boundary has been described. Thus man is not infinite, he is finite; his thoughts are not infinite, they are finite; his actions are not infinite, they are finite; his sins, which are nothing more than thoughts and actions, are not infinite, they are finite. Man, then, could not possibly ever commit an *infinite* transgression.

If this be true, and nothing can be more true, the second part of the Calvinistic argument is unstable,—that "man's

sins demand an *infinite* punishment." It is a rule of simple every-day justice, the justice which obtains between one human being and another, that the punishment should be proportioned to the offence. The universal heart, and mind, and conscience of humanity, proclaim that this alone is equitable. At all ages of the world's history, and in all climes and kingdoms, this truth has been acknowledged and made a rule of conduct. Our common laws admit that crimes possess various degrees of enormity; and they endeavour to make their penalties commensurate with the magnitude of the offence. For some offences they punish by fine, for some they punish by imprisonment, for some they punish by transportation, for some they punish by death. Even in these great *classes* of chastisement, they make ascending and descending scales, according to the nature of the crime to be corrected: fines vary from a few shillings to hundreds and thousands of pounds; imprisonment varies from a few days to years; the period of transportation varies from a few years to the full term of human life. Such exceeding care do *men* take, in their social capacity, to proportion, as exactly as possible, the degree of punishment to the magnitude of the offence. And "shall mortal man be more just than God?" Will Jehovah act in a manner that would be deemed unequitable in a human being? Will he not also proportion the chastisement to the transgression? Will he punish a finite sin with infinite punishment? If our laws visited with death a crime worthy only of a few days' incarceration, we should cry aloud against the enormity. How much more enormous would it be in God, who is all-wise and all-good, to visit a finite sin, the error of a finite being, with misery which was infinite, either in degree or in duration! The sins of men therefore, do not merit *infinite* punishment. Where, then, was the necessity for an infinite satisfaction?

So much for the first two propositions of the boasted argument of the Calvinist; so much for the correctness of the two assertions, that "man committed an infinite sin, and that his sin merited an infinite punishment;"—they are founded on the grossest misconceptions of the nature of man and of the character of God. Admitting, however, the truth of the general assertion (which I do only for the sake of the argument), admitting, for a moment, that "man *has* committed an infinite sin, that *that* sin merits infinite

punishment, and that *that* punishment can only be removed by an infinite satisfaction,"—it can be easily and briefly shown that such a satisfaction was never made. The reputedly Orthodox conceive and argue, that such a satisfaction could only be made by an infinite Being; that is, a being equal with Jehovah. Lest I should misrepresent, it may be advisable to cite the language of one of their own writers. The Rev. James Hervey thus writes:—"Had our Saviour's sufferings been the sufferings of a mere *man*, or of the most exalted angel, I acknowledge they could have borne no proportion to our demerit. It were impossible for a *finite* being to sustain the wrath or discharge the debt. Was an *infinite* Majesty offended? an *infinite Mediator* atoned. Weigh the dignity, the immense dignity of the Redeemer's person against the everlasting duration of our punishment, and it will not only counterbalance, but preponderate. *Finite* creatures can never make an *infinite* satisfaction; no, not through the most unlimited revolution of ages. Whereas, when our divine Lord undertook the work, being *truly and properly infinite*, he finished it at once."—Hence it appears that none but a being "truly and properly infinite" could make an infinite satisfaction. This is indeed most true; but what being, in the far-extended universe, is "truly and properly infinite," save Jehovah alone? Did Jehovah make infinite satisfaction to Jehovah? Did he sacrifice himself to himself? This is as absurd as if a man should chop off his own right hand to appease his wrath against a neighbour who had irritated him! Again I ask, Did the *God of the universe* suffer? Did *God* endure the agonies of Gethsemane? Did *God* cry out upon Calvary, "Eloi, Eloi, lama sabachthani"? Was it *God's blood* that was shed by the heathen sentinel? Was it *God* that died, and was interred in the sepulchre of Joseph? Did the *Immortal die?* Did the Source of all life cease to live? If so, who ruled the universe during the three days he lay in the tomb? If Jehovah expired on the cross, would not the planets have struck together, animal and vegetable existence have been destroyed, the "great globe itself, and all that it inherit," been shivered into fragments, deprived of the guiding and preserving hand of Omniscience and Omnipotence? If Jehovah expired, who raised him from the dead? No one will openly contend, whatever he may do

in secret, or by implication, that Jehovah died on Calvary. Who then died? Admitting that Christ was God-man, who was it that died and rose again? What says Paul? the MAN Jesus;—"for since by man came death, by *man* came also the resurrection from the dead." This is even admitted by the Satisfactionists, when they encounter an acute reasoner. Thus, Robinson of Leicester, one of their most celebrated authors, says, "*In his humanity alone*, he was capable of obeying and suffering for us; in this *alone* he could sustain the character of a merciful and faithful High-priest, and be touched with a feeling of our infirmities." Jesus, then, did not die in his Godhead, which was "truly and properly infinite." The Godhead did not suffer, so the Godhead did not make the infinite satisfaction. Could the manhood do so? Nay, verily, for the manhood was *finite*. This I have already established by argument; but this Calvinists themselves willingly admit. When Unitarians quote the text, "To sit on my right hand and on my left is not mine to give"—Trinitarians reply, That was spoken by Jesus in his human nature; so, his human nature was *finite in power*. When Unitarians quote the text, "Of that day and that hour knoweth no man, not even the angels which are in heaven, nor the Son"—Trinitarians reply, That was spoken by Jesus in his human nature; so, his human nature was *finite in knowledge*. When Unitarians quote the text, "Why callest thou me good? there is none good but one, that is, God"—Trinitarians reply, That was spoken by Jesus in his human nature; so, his human nature was *finite in goodness*. It was finite in power, wisdom, goodness; that is, in all perfections. Could it, therefore, do an infinite act? could it make an infinite satisfaction? No, no: for, in the language of Hervey, before quoted, "it was impossible for a *finite* being to sustain the wrath or discharge the debt;" or, still more clearly, "*finite creatures cannot make an infinite satisfaction*." Thus, even on Orthodox grounds, no infinite satisfaction was made; God, the infinite part of Jesus, could not suffer or die; man did suffer and die; but man is finite, and "could not sustain the wrath or discharge the debt."

Such is the nature of the much-vaunted argument, that "man committed an infinite sin, and thereby merited infinite punishment; and that none but an infinite satisfac-

tion could avert that punishment." I am bound, in justice, to complain of the dishonesty of those who use this argument. To the ignorant among their hearers, they continually speak of the necessity of an infinite Being to make an infinite atonement; they insinuate, it was requisite *God* should die for the sins of men; they sing psalms containing such burdens as these:—

"Dear purchased by a *bleeding God*,"
"In groans of an *expiring God*."

They even countenance the falsification of Holy Writ, to make it use the phrase "*blood of God*." They do all this; and yet, when they are confronted by intelligent men, they admit that it was only the human, that is, the *finite* nature of Jesus which suffered on the cross. They have one doctrine for the learned, and another for the unlearned. They make the hopes of the multitudes of the people after their souls' salvation, to hang on a quibble; and their expectancy of eternal happiness, to depend on a sophism.

R. E. B. M.

ILLUSTRATIONS OF SCRIPTURE, No. 4.*

(Continued from Vol. II. page 130, N. S.)

1 Cor. i. 23.—"But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness: but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God."

In the preceding part of this chapter the Apostle had been warning the Corinthian church against strife, division, and the spirit of party; he utterly disclaims for himself and his fellow apostles all rank or leadership in the Christian community, and tells them expressly that his commission only authorized him to preach the gospel of Christ; and that, not with enticing words of men's wisdom, not with metaphysical subtilty or elaborate eloquence, but with all plainness, clearness, truthfulness, and simplicity.

He confesses, indeed, that this method of teaching the doctrines of Christianity was not equally acceptable to all

* The three preceding articles of this series were published in the Bible Christian, vol. II. 1837. In compliance with the request of some friends I have determined to resume the design, and hope to continue it without interruption.—Ed.

men, for, while some received it with all cheerfulness and joy, and it appeared unto them in its proper aspect as the power of God, and the wisdom of God; yet, there were others in whose minds the humble birth, obscure life, and ignominious death of its founder, and the low origin of the uneducated men who afterwards supported it, excited only sentiments of aversion and contempt; hence the "preaching of Christ crucified became, to the Jews a stumbling-block, and to the Greeks foolishness."

And yet in all their efforts in the cause of Christianity, the apostles never hesitated to communicate to their hearers the whole history of their Master's life. His having been a man of sorrows and acquainted with grief, the cruel persecution of his enemies, and the ignominious death to which he had submitted were frequently referred to, and the unbelieving Jews were warned that their expectations of a temporal Saviour were vain.

It is true, indeed, that this voluntary humiliation of Christ was infinitely more dignified and glorious than all the pageantry of earthly power, and that by the miraculous authority committed to him, he might have assumed with ease any station in the world; but in the eyes of men nothing could be more humiliating and destitute than his condition: "the foxes have holes," saith he, "and the birds of the air have nests; but the son of man hath not where to lay his head." This was not the kind of a Messiah which the Jewish people were expecting. The inspired prophets of old had foretold the coming of a great and mighty deliverer, and in all the glowing language of eastern poetry they had predicted the triumphs of his kingdom, and the happiness of his subjects. The bold and high figures of coming glory which the Jews were in the habit of contemplating, had led them to expect a powerful temporal prince, gifted with a miraculous authority, and, like Moses and Joshua, capable of overthrowing the most numerous and the most powerful enemies. They were in the habit of recalling to their minds the glorious times of triumph and of conquest, when the right arm of the Omnipotent was stretched out to deliver them, when they were redeemed out of the bondage of Egypt, when the waters of the sea were divided for a passage to them, and the pillars of cloud and of fire were formed to conduct them. They were accustomed to reflect upon the miracles of the

wilderness, and the triumphs of the promised land; upon the long line of illustrious men, of patriarchs, prophets, law-givers, and kings, who had rendered the Jewish name honourable and glorious among the nations of the earth: and when they saw the deep degradation of their present state, their country become a dependent and a tributary province, their holy city governed by a band of foreign soldiers, their civil rights violated, and the venerable religion of their ancestors treated with contempt; expecting at the same time the advent of some great deliverer, it was not strange that they should look forward to the coming of a temporal rather than a spiritual Messiah, and thus misapply the prophecies and reject the gospel. Had mere human wisdom planned the coming of Christ, it would doubtless have been very different; the pomp of greatness and the splendours of royalty would have been employed, and a wider and more conspicuous theatre of action would have been provided. Rome, the chief city of the earth, the mistress of the civilized world, might have been visited, and miracles at once stupendous and undeniable have been given to the world: but "God's ways are not as man's ways;" the weak things of the world are often used to confound the strong, and the foolish things of the world to confound the wise: and so in this instance, when God saw fit to send the glorious message of good tidings to the human race, and when he had chosen the noblest and most dignified messenger in the universe, even his only-begotten Son, full of grace and truth, to bear it, it pleased him to permit the inherent and super-angelic glory of that bright ambassador to be veiled from the view of mortals, not merely by the garment of the flesh, but even by the darker covering of an humble parentage, an afflicted life, and a death of ignominy. God's ways are not as man's ways; and yet when the designs of Heaven are fully accomplished, how easily do we perceive their beauty and their consummate wisdom. The whole design of Christ's coming was to influence beneficially the intellectual part of man's nature, to excite within him a proper desire for spiritual rather than sensual pleasures; to effect indeed a moral revolution in the world, to overthow the sovereignty of the body with its bad passions, its low and grovelling affections; and to erect upon the ruins of that dynasty, the throne of thought, the dominion of the soul, with its pure

and holy joys, its lofty aspirations, its heavenly destiny. For the accomplishment of this grand design, the world's riches, and glory, and power, were unavailing; indeed they could only have interrupted this great work. Had our blessed Saviour, exerting the miraculous power which his God had given him, raised the Jewish people from their degraded state to a high rank among the nations of the world; had he, scattering his enemies by the word of his power, as chaff is scattered by the whirlwind, seated himself upon a throne of conquest, and ruled with absolute dominion a subject world, it is true the immediate effects would have been beneficial, and whilst he sojourned upon earth, the reign of peace and justice might have been acknowledged, but the great object of his mission would have been defeated. The empty pageantry, the foolish ceremony, and the tinsel ornaments of earthly dominion, had long enough deluded the world; and the pernicious effect of absolute power, ever grasping after new conquests, had kindled but too frequently in ages past the torch of discord among mankind, had depopulated the fairest portions of the globe, ruined the noblest cities, trampled to the earth the natural rights of man, and effectually retarded the progress of the human mind. Could our blessed Saviour give any countenance to such a system by his example? Oh no! he was the chosen champion of man's intellectual nature; "He came," says the prophet, "to proclaim deliverance to the captive, and the opening of the prison doors to such as are bound;" he came to burst the fetters with which ignorance and fear, those tyrants of the human soul, had bound their victim; he came to overthrow and break in pieces the idols, not merely of wood and stone, but also the idols of civil despotism and spiritual tyranny, whose worshippers are more numerous, whose worship is more degrading, and whose sacrifices are far bloodier.

How then could our blessed Lord have sanctioned by his example the love of power, or the thirst for conquest, and at the same time have fulfilled his mission as the ambassador of peace on earth and good will towards men! It was quite impossible. His kingdom was not of this world, and therefore he neglected the state and glory of it; "he took upon himself the outward form of a servant," but was he therefore in aught less glorious? no! he assumed the ensigns of an imperishable royalty in a wider and more

magnificent scene; he became a mighty prince and ruler to the human soul, a monarch in the realms of thought, one who hath removed all impediments from the path of human improvement, who hath, by wise laws and beneficent precepts, repressed the evil passions of the heart, and given encouragement and succour to all the benevolent affections; and whose pure and holy life, mirrored forth in the imperishable page of Scripture history, has been bequeathed as a blessed inheritance to all succeeding generations. "God's ways are not as man's ways." The Jews had no idea of a great moral reformer arising among them, whose object was to withdraw their attention from the pomp and splendour of earthly greatness, and fix it upon the imperishable nature and limitless value of the human soul. They remembered the saying of their inspired prophet that "the sceptre of power should not depart from Judah till Shiloh the restorer should come;" they remembered the story of by-gone greatness which their nation had once enjoyed in the days of David and Solomon, and hoping for a restoration of those faded splendours, the humility of Christ and the spiritual nature of his precepts became a stumbling-block.

(*To be continued.*)

THE LORD'S SUPPER.

It is strange, that so many sincere believers in Christianity regard the celebration of the Lord's supper with indifference, and are content with a total neglect of it. There is an inconsistency in this conduct, for which it is not easy to account; though it is not uncommon to detect strange inconsistencies in the character of most men. If this neglect or indifference were justly to be attributed to a belief, that the ordinance was designed for the observance of the apostles, and was obligatory only on them, there would be some excuse for the omission: or, if those who neglect it, do so from a sincere apprehension of being insensibly led to give too much importance to external religious rites, and to be less careful to regulate their conduct aright, or to practise the moral virtues, there would be reason to pity, rather than to censure and condemn them. To pity them; not because they thought justice and truth of more importance than to pay tithes of mint,

annise, and cummin; but that they should suppose the *means*, the forms and rites of religion, hostile or unfavorable to religion itself; or that, because they generally observe the moral precepts of Christ, they may justly and safely disregard any ordinance which he has appointed.

We all admit that the forms and rites of religion are not the great end of Christianity. They are stated to be only the means — and if it be admitted that they are *means*, then they are to be regarded and observed, rather than slighted or treated with indifference.

Public and social worship, and stated seasons for religious instruction are but *means* to acquire the spirit of the gospel and a real Christian character, both as to knowledge and disposition. And are such as neglect these means likely to be devout and religious? Or are such persons remarkable for an habitual observance of the moral duties, of a domestic, personal, and social nature? Or, is it not notorious, that they who usually neglect these *means*, are undevout, destitute of religious sensibility, and are no farther moral and virtuous even than are necessary to maintain a decent reputation in the world, and to possess a portion of influence in society which is important to their worldly interest?

The due observance of the Christian festival, or Lord's supper, is one of the *means* to excite religious feelings, of most happy influence.

Here, the Saviour is particularly represented in his surpassing love for mankind, and in his disinterestedness, and his spirit of self-sacrifice, and his submission to the most severe sufferings, for our truest, our spiritual welfare: and as one who has shown the way to immortal happiness, and given us instructions by which we may become qualified to enjoy it.

It is believed that no one can attend the ordinance in a proper spirit, without receiving great spiritual good, by having his devout feelings kindled by the excitement of his gratitude to the Redeemer, and by producing resolutions to follow his example, and to obey his precepts more carefully in future.

That the hypocritical and pharisaical may and do observe this, as well as other religious *means*, or rites, can be no reasonable apology for the neglect of it by the sincere believer. The sin of an improper observance, or the

perversion and abuse of the ordinance, lies at the door of the hypocrite, and if his mere *formal* attendance on public worship, does not and ought not, to excuse our non-attendance; so, neither can his insincere attention to the other rite, or means of religion, be a just excuse for any one, in his neglect of it.

It is enough for us to be convinced, that Christ instituted this rite, for the observance of his disciples in all ages, and not for the apostles only: and if our desires of spiritual good are sincere, we shall not be deterred by the formality of some others; nor can we be justified in our omission, from such a consideration. That it was designed to be perpetual, is plainly implied in one of St. Paul's letters to the Christians at Corinth: and it is believed that whoever attends it with suitable motives, and with a heart open to good impressions, will not fail to receive spiritual benefit.—*Boston Register.*

JOHN FALK.

(From the Christian Register.)

Now, I am about to tell you of a poor child, born on the shores of the Baltic, who has been a father to many hundreds of orphans. It is a simple story, but interesting, and worthy to be repeated; and it forms a curious episode in the history of Protestant Germany in the nineteenth century.

John Falk was born at Dantzic, in 1768. He belonged to a family of the class of labourers, and seemed destined to pass an obscure life at his father's trade. But he showed such uncommon talents during his earliest years at school, that the municipal council of his native town resolved to pay the expense of his studies at the university. Young Falk therefore prepared to enter a higher school, and endeavoured to justify the singular kindness of which he was the object. When the time for his departure had come, he was called to appear before the assembled magistrates of Dantzic. He presented himself before them, filled with a lively sense of obligation, and with tears in his eyes. Those venerable men placed the young student in the midst of them, affectionately gave him their hands, and blessed him. One of the magistrates, among the rest, whose hair was white with age, took him by the hand, and

said to him: "John, you ought to go. Go, then, under the protection of God. Remember that you are our debtor: for we have furnished what the poverty of your family could not, and have paid the expense of your education. John, you ought to pay that debt. Therefore, to whatever place the Lord shall call you, and whatever may be your future condition here below, always remember that you have been poor. *And if, at some future time, poor children knock at your door, say in your heart, 'These are the old magistrates of Dantzic, the Burgomaster and the Councillors, who have come to me for assistance,'—and do not close the door of your house against them.*"

The youth replied to the old man's noble and touching words, only by a flood of tears; and then went to the university of Halle, treasuring up in his heart the memory of the blessings and exhortations which he had received. His powers of mind there received a rapid developement, and he soon acquired the reputation of an eminent scholar. The most illustrious men of his age and country, Goethe, Herder, Schiller, Wieland, invited him to the little town of Weimar, the Athens of Modern Germany, and esteemed him as a man worthy to be placed by their side. John Falk cultivated literature with success, not having yet found what is the true end of life, but endeavouring always to do what is becoming and good. Having become a husband and a father, he enjoyed uninterrupted domestic felicity, and saw promising children grow up around him.

Meanwhile, war extended its ravages in Germany, to the shores of the Baltic. Napoleon, attended by his grand army, rolled his impetuous waves like an irresistible torrent, and left behind him countries laid waste, cities burned, hamlets covered with bloody ruins, heaps of dead, and a multitude of orphan children, who wandered hither and thither, without support, without a refuge, and without bread. John Falk felt himself moved by such an amount of distress, and thought he heard the voice of God commanding him to succour this afflicted people. He left, therefore, his peaceable and studious retreat; he gave up writing, that he might act, and, with a generous courage, threw himself into the midst of the fearful scenes of the war. Gen. Cochorn, who appreciated the noble character of Falk, gave him the command of two companies of chosen

men, with orders to re-establish order and safety in the villages. He went from place to place, repressing the excesses of the soldiery, arresting plunderers, protecting the peasants, enforcing the restitution of goods, and hastening wherever there were misfortunes to repair. It was an admirable sight, to see a man of real goodness take his place, without fear of death, amid the tumults of warlike passions, restraining the licentiousness of camps, half by persuasion and half by force, and taking all pains in his power, to heal the wounds which his companions in arms had made! He was, so to speak, a guardian angel to the population of Germany,—an angel who followed the demon of battle to allay his rage.

But while John Falk was engaged in this lovely employment, a severe domestic affliction smote him in his tenderest affections. The bloody battle of Leipsic, where the fortune of Napoleon fell beneath the blows of allied Europe, gave rise to an epidemic disease which spread through a great part of Germany. In some villages, more than sixty children lost their parents in a few days. In others, the children died, leaving their fathers and mothers overwhelmed with grief. John Falk lost, in less than a month, four children, already grown up, on whom he had built the sweetest hopes of his old age. In vain he surrounded them with all that paternal solicitude could do. God, who had other views concerning him, took them in his arms to hide them in the tomb.

While Falk was bearing his children to their last earthly abode, a crowd of orphans, covered with rags, pale, emaciated with hunger, with their eyes in tears and their hands stretched out in supplication, beset the door of his mansion. "Oh," said Falk, who had not forgotten the words of the old man of Dantzic, "*Here are the burgomaster and councillors of my native town, calling at my door in the shape of these poor children.*" He opened his house to them all, day and night, he took them to his broken heart, he gave them food and clothing, and finally, with a few pious men, he formed an association, called *The Society of Friends in Need.* (*Gesellschaft der Freunde in der Noth.*) This institution proposed to accomplish two distinct objects: first, it assisted the poor villagers, by giving them bread to eat, materials for rebuilding their burnt houses, seed to sow their fields, and money to pur-

chase cattle; in the second place, it undertook to receive poor children, orphans, or foundlings; to procure for them a suitable education, and prepare them to gain an honest living.

John Falk applied all his time and fortune to the accomplishment of this excellent work. He founded a *House of Refuge for Poor Children;* and, with a holy zeal, he went himself through the streets and lanes, to find those who had lost their parents, or whose parents were unable to bring them up. Thus, one part of the evils of war was repaired; Germany, long laid waste and ravaged by dreadful calamities, began to hope for better days, and Christian charity wiped away the bitter tears that flowed from the eyes of forsaken infancy. One man alone undertook these great works, and he soon gathered numerous friends around his institution. The poor boy of Dantzic paid the debt to the unfortunate, which he contracted when he received the aid of his fellow-citizens. He was energetic and persevering in his work, because he relied upon the God of mercy; and he gave to the world another proof, that Christians are the true philanthropists; or rather, that they alone deserve that honourable name.

CONTROVERSY IN COMBER.

THE REV. F. JEX BLAKE AND THE REV. W. H. DOHERTY.

In publishing the following correspondence, we beg to be understood as acting merely in self-defence. It has always been our most earnest desire, to live in peace and Christian charity with our brethren of the ministry of every religious sect, and therefore we never begin a controversy, nor make unprovoked attacks upon adverse churches, but content ourselves with explaining and defending our own peculiar principles, sincerely believing these principles to be "the truth as it is in Jesus." But there are circumstances in which silent endurance would be highly criminal. When the doctrines of the Gospel of Christ which we preach, are misrepresented and condemned; when our sabbath services are declared to be so dangerous and wicked, that the civil power should interfere to suppress them; when our characters are attacked, and we are represented as dishonest men and hyocrites, who conceal their real opinions to mislead and deceive the people; and when

all these charges are made, not publicly, in which case, they might be met and refuted, but are carried about insidiously from house to house, and even obtruded, with rude discourtesy, upon the circle of our own friends, in their own houses: when these things occur, (and the following correspondence will show that we do not in the least exaggerate,) it becomes our solemn and most imperative duty, as ministers of the gospel of Christ, to defend our character and cause.

In the letters which we have found ourselves compelled to address to Mr. Blake, we have endeavoured to express our sentiments in the language of respectful courtesy, manifesting the esteem which we still entertain, notwithstanding his theological intolerance, for the charitable benevolence of his private character.

LETTER NO. I.

From the Rev. W. H. Doherty to the Rev. R. F. Jex Blake, Curate of Comber.

Comber, March 12th, 1839.

Rev. Sir,—I have been informed by a highly respectable member of my congregation, that you, yesterday, expressed in his presence, your abhorrence of the doctrines which I preach, denominating these doctrines, a false and dangerous heresy, and stating your belief, that the Government was very culpable in permitting such heresies to be openly advocated. Now, you must perceive, that such statements, made to my hearers by a person of your respectable character, are calculated to injure me very deeply in their esteem, and therefore you will not think me unreasonable in earnestly requesting to be informed of the particular doctrines to which you object, and which you consider so dangerous and criminal as to authorize the Government *to employ force* for their suppression.

As I am bound by no creed but the Bible, and have no object in view but the spread of truth; I will be most happy to receive any information, and attend respectfully to any arguments which you may please to advance in opposition to my religious sentiments, and I assure you, that I am ready to renounce any one of my opinions, whenever it is proved to be unscriptural and false. I hope you will see it to be your most solemn duty as a clergyman, to endeavour to convince and convert one whom you consider in a

dangerous error, particularly as he respectfully solicits to be informed of the grounds of your unfavourable opinion: I therefore confidently expect, that you will reply to this letter at your earliest convenience, as I cannot believe that you would circulate reports, and make charges, in private, against the teaching and character of a Christian minister, which you are ashamed to avow, and unable to justify.—I remain, respectfully yours,

W. H. DOHERTY,
Pres. Min. Comber.

LETTER NO. II.*

From the Rev. R. F. Jex Blake to the Rev. W. H. Doherty.

Saintfield, March 14th, —39.

SIR,—Any morning, next week, between 10 & 11 o'clock you & the anonymous "member of your congregation" will do me the favour to call upon me, I will candidly & I trust satisfactorily answer your communication which I, (being from home) have this moment received. I think, upon reflection, you will admit that it's *unreasonable* to expect me to enter into a fuller correspondence with you on the subject *by letter*, seeing the field is so wide a one, & subject (as I shall shew you it has *already been* in the outset) to misapprehensions & misconstructions. My desire & my disposition (as far as I know it [them]) is [are] to be kind & courteous, to every one, as far as I can be so *consistently with my duty*, & consequently I with pleasure reply thus much to your, *I think uncalled for*, epistle but you must excuse my writing more on this subject. I really have not time for it, and even if I had I have too much experience to allow me to spend it in controversy.

I am Sir yours &c.

R. F. JEX BLAKE.

To Rev. W. H. Doherty.

LETTER NO. III.

From the Rev. W. H. Doherty to the Rev. R. F. Jex Blake.

Comber, March 17th, 1839.

REV. SIR,—In reply to your note of Friday last, I beg leave, respectfully, to decline waiting upon you, in order to hear an explanation of your extraordinary attack upon me, as I know that all such private conversations are liable to be misrepresented or for-

* We have given the above, *word for word*, from Mr. Blake's note, and therefore our printer is not accountable for the grammatical errors.

gotten. I therefore desire to receive your explanation in writing, as being more definite and satisfactory.

You say that my letter was "uncalled-for;" now, as this opinion can only arise from your having entirely forgotten the peculiar circumstances under which you thought proper to attack my religious sentiments, and the peculiar vehemence of that attack, I will aid your memory by a plain statement of the facts, and I will give the names of the witnesses.

It happened, that a gentlemen from England, Mr. Henry, a member of the Established Church, was on a visit with his relative, Mr. Robert Boyd, a highly respectable and intelligent farmer in this neighbourhood, and a steady member of my congregation. He, going to his usual place of worship on Sunday, 10th inst. naturally invited his guest to accompany him. Mr. Henry willingly consented, and went to sermon with his relative and family. When you, knowing that Mr. Henry was in the country, and observing his absence from church, proceeded immediately after service to Mr. Boyd's house, in order to rebuke his guest for non-attendance. Your zeal in this prompt movement was the more remarkable, as your acquaintance with Mr. Boyd was very slight indeed, and you had never been in his house but once before, and that in his absence. Having effected an entrance, however, you at once proceeded to question Mr. Henry repecting the cause of his absence from church. Mr. Boyd, who was present, replied, that he had invited him to go to the Remonstrant meeting-house; and upon your expressing your sorrow that any member of the Established Church should go to so dreadful a place, Mr. Henry replied that he had heard nothing objectionable; upon which you said, Yes, they will give you moral sermons, and keep their doctrines in the background. Mr. Boyd then informed you that you were entirely mistaken; because his minister was in the habit of explaining clearly and distinctly all his religious opinions; but that, for his part, he would follow blindly after no clergyman, but judge for himself. To which you rejoined, that he had no right to judge for himself: the Church should judge for him;—and then you launched forth into a long speech, delivered in your peculiar manner, in which you asserted that my public preaching was heretical and dangerous, expressed your pity for some highly respectable gentlemen of my congregation, whom you said that I and my brethren of the Remonstrant Synod had deceived and misled; and, in conclusion, you expressly and vehemently declared that the Government should prevent *by force* the preaching of such doctrines.

Now, I am compelled to believe, however reluctantly, that you really did make these statements, because Mr. Boyd related the conversation to me in the presence of Mr. Henry, and the latter did not deny the truth of his account. I am therefore astonished to find that you consider my letter "an uncalled-for epistle." Surely the charges, which, according to this well-authenticated statement, you had made against my principles and character, imperatively demanded public refutation.

1st, You have directly charged me with hypocrisy, by asserting that I keep my doctrines in the "back-ground." Now the very reverse is the case. I have, after public announcement of the subjects, delivered several courses of lectures in Comber, expressly on the disputed doctrines of Christianity; and I have never conducted a single religious service, without referring directly or indirectly to my belief in the strict and indivisible Unity of God the Father.

2d, You have asserted that my preaching is heretical, false, and dangerous. *This I utterly deny;* and I hope you have not rashly uttered what you cannot, at least, attempt to prove. I respectfully demand upon what grounds you have made this grave accusation against me.

3d, You say that I have deceived and misled certain gentlemen of your acquaintance. This I call upon you to prove. If you are able to prove it, I am unworthy of the sacred office which I hold; if you cannot prove it, your groundless calumnies will recoil upon yourself.

4th, You maintain that the Government should suppress my preaching by force. Pray, inform me, wherein the monstrous criminality of my sabbath service consists? Have I, or the Congregation under my care, injured any one in person, property, or character? Have we not, on the contrary, done every thing in our power to spread a love of peace, charity, and mutual forbearance in the neighbourhood? I must, therefore, respectfully insist upon your informing me what crimes you charge us with, which are worthy of punishment from the civil power. You will not surely try to evade my just and respectful demand for some explanation of your unprovoked and wanton attack upon one who never injured you, as all men of all parties must acknowledge, that this demand is most reasonable.

Awaiting your reply, I remain your obedient servant,

W. H. DOHERTY.

LETTER NO. IV.

From the Rev. W. H. Doherty to the Rev. R. F. Jex Blake.

Comber, April 22d, 1839.

REV. SIR,—I had hoped that you would have considered yourself bound, both in courtesy and honour, to answer the letter which I wrote to you a month ago, respecting a very ungenerous attack which you are reported to have made upon my teaching and character in the house of one of my hearers. But, as you have neither denied the statements which, on the authority of two respectable witnesses, I transmitted to you for examination, nor offered a word of explanation or apology, I feel it to be my duty to lay the whole case before the public, and I shall only add one or two remarks upon your note of the 14th ult.

1st, I am indeed astonished at your assertion, that you desire to be kind to all, when it is a well-known fact, that you have made every possible exertion, particularly *in private*, to injure the prospects of that religious community with which I am connected, although not a single member of that party has ever given you any cause of offence.

2d, It is surely a strange and weak excuse for not explaining the reasons of your violent attack upon my principles and character, to urge that you "really have not time for it." The public, to whose judgment I appeal, will consider, that a clergyman who could find time enough, in the midst of his sabbath services, to journey a mile into the country for the purpose of abusing me in the house of one of my hearers, might certainly have spared a few moments, during the past month, to write a note of explanation or apology.

3d, In conclusion, I am satisfied, Rev. Sir, that if you continue to attack the opinions and characters of neighbouring clergymen so violently, and defend your conduct so weakly, as in this case, you will have frequent occasion to repeat the concluding sentence of your letter, "even if I had" (time to spare), "*I have too much experience to allow me to spend it in controversy.*"

Your obedient servant,

W. H. DOHERTY.

To the Rev. R. F. Jex Blake, Curate of Comber.

ORIGINAL POETRY.

LINES WRITTEN IN DUNLUCE CASTLE.

The wild thyme wreaths its blossoms round thy brow,
  Old ruin, monument of power's decay,
How desolate thy echoing chambers now!
  Time's ceaseless wave hath swept thy pride away.
  Here, where the mellow light of parting day
Streams through the crannies which the storms have made,
  I sit and watch the dashing of the spray
Around the eternal rocks, while overhead
The screaming sea-birds sail, with snowy pinions spread.

Thus have I sat in boyhood's happy hours,
  Bewildered with the thoughts of ages gone;
And searching 'mid the tall, umbrageous flowers,
  For grassy mound, or monumental stone,
  The glorious summer-day around me shone.
And I have turned to nature's simple lore,
  The past was all unheeded, as the moan
Of the deep sea was heard along the shore;
And now I hear its voice, with humble joy, once more.

With drooping heart I left this peaceful scene,
  To seek the tree of knowledge, and to know
Of good and evil,—wherefore men have been
  The heirs of each in this vain world below;
  Wherefore the summer's heat and winter's snow;
And whence the wond'rous power to nature given,
  That through the day commands the sun to glow,
And then, above the closing shades of even,
Unfolds the moon's pale light o'er all the arch of heaven?

Some truths are known, and some are darkly shrouded.
  Living beyond the range of mortal eye;
But *Christian faith*, so bright, serene, unclouded,
  Illumines earth, and points yon azure sky.
  The years, on silent wing, fleet swiftly by,
And find us toiling on life's rugged road,
  Sustained by hopes that check the deep-drawn sigh,
And ease the wounded spirit of its load;—
For we are ever Christ's, and Christ hath come from God.

Glory to God! the way of peace is found;
These latter days have heard his voice of love:
And heaven is felt encircling us around,
Where'er, in humble faith, our spirits move.
Death is a sleep, with radiant visions wove;—
The Grave has lost its terrors,—and we rest
In "trembling hope" of that bright home above,
Where mortal suffering shall no more molest,
Nor pining care disturb the tranquil, happy breast.

GEO. HILL.

AMERICAN PEACE SOCIETY.

ITS ORIGIN AND COURSE.

A SOCIETY formed for the benefit of mankind, is a species of public property; and depending for its support on the wise and the good, its aims, its principles, and its measures ought to be well understood by the community to whom it looks for patronage. Such has been the uniform course of the American Peace Society; and persons familiar with its whole history, will doubtless think it superfluous to call public attention anew to any of these points; nor should we do so, but for the limited extent to which our publications are known, and more especially for some recent circumstances, entirely beyond our controul, which exposes us somewhat extensively to misconceptions, injurious alike to the community at large, and to the cause we serve.

Our cause is itself as old as the sermon on the Mount; but specific, associated efforts in its behalf began, in England and our own country, just before the downfall of Napoleon. The movement among ourselves, receiving its first impulse from the fresh and painful recollections of our last war, was started and sustained chiefly by the late Dr. Worcester, under the auspices of the Massachusetts Peace Society; but, after he retired from its service at the age of seventy, the American Peace Society, as a bond of union among the friends of peace through our whole country, was organized in 1828, by the advice of leading men in the Christian community. The step was not taken without extensive consultation; and the following extract will show under what and whose recommendations, the Society was formed:

"It cannot be denied, that war has been one of the greatest evils which have afflicted mankind. It is equally evident that, if it is ever excluded from the world, it must be done by a *moral influence, and a concert of action*, which shall expose the fallacy of past feelings and maxims on this subject, and array against it, the understandings, the consciences, and the hearts of men. In this view, we have regarded with deep interest, from their commencement, the labours of peace societies, and have felt that the cause has never as yet commanded the attention which its importance deserves. And we are of opinion, that *the time has come* when much good may be accomplished by the establishment of a National Peace Society, sustained by auxiliaries, founded on such general principles as shall exclude doubtful disputation, and embody in one system of action all who will lend their aid to enlighten the public sentiment, and eradicate a war-spirit from the land."

The document from which this paragraph is taken, was signed by Lyman Beecher, D.D., Lucius Bolles, D.D., William Jenks, D.D., Warren Fay, D.D., the late Professor Knowles, Rev. J. H. Fairchild, Rev. Howard Malcom, and others high in the esteem of the Christian community, for the purpose of rallying the friends of peace in the organization of our society.

Such were the auspices under which we commenced our operations; and our whole course fully confirms what our Board of Directors said in their last report: "We aim at *conservative reform*. Our society was organized by the advice of men high in the confidence of the Christian community; and we have been wont, in all our movements to take counsel from the constituted guardians of morality and religion. We have acted as their agents. We have repeatedly gone before the assembled ministers and messengers of the churches, and received their full and warm-hearted commendations. The cause is their own; and we have asked them to promote it in whatever way they choose. We have acted, not against them, but only with them. We have sent our agents into no pulpit, we have scattered our publications in no parish, against the wish of their pastor. We do regard ministers and churches as sadly deficient on this subject, and frankly tell them so; but we still repose full confidence in the general rectitude of their intentions, and throw ourselves and our cause be-

fore them to be treated as they please. Nor have they put our confidence to shame, but received us, with few exceptions from any quarter, in all cordiality and kindness."

On all these points it were easy to multiply proofs; but we will quote as specimens only a few of the many strong resolves passed in favour of our cause by the leading ecclesiastical bodies in our country. The Baptist Convention of Massachusetts were unanimous in saying, "Whereas the members of this Convention regard the custom of deciding international disputes by the sword as a relic of barbarism, and unworthy the countenance of civilized and Christian communities; believing that war is in opposition to the spirit and precepts of Christianity, an insuperable hinderance to missionary efforts, and to the spread and firm establishment of the Christian religion; that it tolerates a constant neglect, and often induces an utter profanation of the Sabbath; that it engenders looseness of principle, licentiousness of manners, and brutality of conduct, thus destroying moral and religious sentiment, degrading the character, and debasing the soul; therefore, *Resolved*, that this Convention recommend to their brethren and friends throughout the State, to promote by all proper means the cause of peace."

Congregationalists have been equally explicit and strong in their recommendations of the cause. The General Conference of Maine, commend this cause to the Christian community as "worthy of a place among the benevolent enterprises of the age," and "think it the duty of ministers to preach in favor of the cause of peace, as a prominent part of the gospel," and deem "the cause entitled to our contributions and our prayers." The General Association of Massachusetts, "*Resolved*, that the American Peace Society, having for its object the abolition of war by the diffusion of light concerning its physical and moral evils, is eminently entitled to the cordial co-operation and support of all the churches of Christ." The General Association of New Hampshire "*Resolved*, that this General Association regard with deep and increasing interest, the object and efforts of the American Peace Society, and would very cheerfully co-operate with the Society in every wise and practicable measure to hasten the universal peace of the nations."

We might quote similar resolves of ecclesiastical bodies representing no less than *eight denominations;* but these

brief specimens will suffice to show how the cause of peace, *as understood and prosecuted by the American Peace Society*, has been regarded by the Christian community, as an organization in the land for benevolent purposes; and we therefore deem it an imperative duty to spread before the public a full exposition of our *aims*, our *principles*, and our *measures*.

GEO. C. BECKWITH, *Cor. Sec. A. P. S.*

Boston, Oct. 22, 1838.—*Boston Register*.

ROMAN CATHOLIC RELIGION IN CHINA.

IT is now fifteen years since the Roman Catholic priests were banished from Pekin, and sent, with all those who were discovered in the Chinese provinces, to Macao. Yet the French monks of the order of St. Lazarus, among whom there is no want of money, union, or enthusiasm, have been secretly labouring for the maintenance of the Roman Catholic Church in China, and their exertions have succeeded even beyond their own expectations.

For some years they have annually sent two or three young priests to China, who quietly proceed to the head-quarters of the Missions in the interior of the country, and join in the work of conversion. There are now Roman Catholic communities in all the provinces; and in many places there are public chapels, where service is performed uninterruptedly, since the mission have had the good sense to train native Chinese as priests. In furtherance of this subject, the mission have founded two seminaries; one of these establishments is for the southern provinces, and is situated in Macao, whence the Chinese candidates are sent to Manilla, where they are ordained by the Archbishop. On their return they are sent into the interior of the country, where they live in the midst of their flocks as peaceably as ecclesiastics in Europe. The other seminary is in Tartary, beyond the wall of China. In this establishment the priests destined for the northern provinces and for Pekin, are educated; for, incredible as it may appear, there is in Pekin a Catholic community amounting to more than 24,000 members! There are at this moment two French priests in the community at Pekin; for the chief direction of ecclesiastical matters cannot yet be intrusted to the Chinese priests.

The provincials are therefore always Europeans, though the necessity of averting the suspicion of the government obliges them to travel clandestinely, and often places very great difficulties in the way of the mission. Christian worship is publicly performed in many of the principal towns. In Tschingtufu the capital of the province of Setchuen, Christians are interred in the churchyard and over their graves are erected crosses and other symbols of Christianity. The government when not suspecting the presence of Europeans, observe the most perfect indulgence towards Christians. The reason why so little is known respecting the Chinese mission is, that formerly the missionaries were chosen from among the most ignorant of the clergy, and on their return they were unable to write intelligible accounts of their proceedings. The Lazarists, however, have seen their error for some time past, and have sent out persons, who, in addition to the possession of theological knowledge, have, like the Jesuits in earlier times, passed through a regular course of scientific education. They have now in China astronomers, botanists, &c., from whom interesting narratives may be looked for. It may reasonably be expected that ere long the Roman Catholic Missions will recover the extensive influence which they enjoyed in former times. They have, indeed, already established themselves on a better footing than they have maintained since the expulsion of the Jesuits, and should they hereafter succeed in secretly forming a native Christian clergy, competent to dispense with the direct superintendence of European provincials, Christianity will undoubtedly make rapid and uninterrupted progress; for the government seeks to repress it not on religious grounds, but because it is an instrument of European influence. This observation is sufficiently corroborated by the following curious fact. Some time ago the Protestant missionaries distributed on the coast of Fokien 20,000 copies of Bibles, prayer books, catechisms, &c. translated into the Chinese language. These books were sent to the Emperor, who immediately issued a very severe decree on the subject of the distribution of foreign publications. But, singularly enough, this decree made no mention of the religious books, and merely referred to some of the publications of the Society for the Diffusion of Useful Knowledge, consisting of treatises on geography, history, politics, &c., which had been distributed also with the bibles.—*Christian Observer.*

INTELLIGENCE.

Opening of the New Remonstrant Meeting-House at Ravara.—We have seldom experienced greater pleasure than that which rewarded our attendance at Ravara on the 14th ult. The morning was fair, though cold; and therefore we resolved to walk from Comber, as the distance is little more than three miles. In the sweet stillness of the Sabbath-day, we proceeded onwards, meditating on God's goodness towards our little Zion, in preserving the members of it in the midst of calumny and persecution, and enabling the cause of truth to spread and triumph, despite the violent hostility to which it is exposed. Our meditations were pleasantly broken by the passing of vehicle after vehicle, all hastening forwards to the place of our own destination. On our arrival, we were equally astonished and gratified to observe the numbers that had collected, many of them from considerable distances, to encourage and assist the people of Ravara on this interesting occasion. The new meeting-house is externally plain and unassuming, but the interior is remarkable neat. With respect to the sermon, we can only say, that often as we have heard the nervous and graceful eloquence of Dr. Montgomery from the pulpit or the platform, we cannot remember any previous discourse so uniformly interesting and delightful: clear, keen reasoning, tempered by courtesy and Christian charity, and a solemn eloquence, whose magic power kindles into life all the virtuous emotions of the soul, and leads the hearts of the hearers from earth to heaven. Looking around upon the audience, we saw, with joy, that the tried friends of religious freedom and pure Gospel truth had not failed to attend, however remote might be their dwellings. The names of these men need scarcely be ennumerated, for when was there a single meeting in aid of the cause of truth and liberty ungraced by the names, Andrews, Moreland, Lindsay, Dobbin, Marshall, Allen, Dunvill, &c.?—The collection (which considering the remote situation, and small size of the meeting-house, was quite unprecedented) did honour even to the known liberality of such honoured names, amounting to upwards of £90. We sincerely wish the congregation and their devoted and zealous young minister "God speed."

Liverpool Controversy.—The Clergy of the Established Church have refused to proceed with the Unitarian Controversy, on the grounds of an alleged disbelief, on the part of their opponents, respecting the plenary inspiration of the Scriptures.

OBITUARY.

Died, on the 9th of April, aged 80 years, Sarah, relict of the late Mr. Arthur Moreland, Cromac.

DAY SCHOOL FOR YOUNG LADIES,

17, WELLINGTON PLACE, BELFAST,

UNDER THE SUPERINTENDENCE OF

Mrs. Bankhead, and her daughter Mrs. Dr. Bankhead.

MRS. BANKHEAD begs to intimate to Parents, that she receives, as BOARDERS, and PUPILS of her SCHOOL, a few YOUNG LADIES, who are treated in every respect as Members of her Family. The number of Boarders shall not exceed Six. The terms for Boarding are twenty-five guineas per annum; for Tuition in the different Branches of Education, the same to Boarders as to Day-scholars. Cards, specifying the several Banches taught in her School, the Teachers, and the Terms, may be had of Mrs. Bankhead. MRS. BANKHEAD begs further to intimate, that besides the exclusive attention of her daughter and herself, Doctor BANKHEAD devotes his entire time and attention to the instruction of the Pupils committed to her charge.

Mrs. BANKHEAD refers to Rev. Dr. MONTGOMERY, Royal Institution; Rev. JOHN PORTER; and the other Parents of her Pupils.

17, Wellington Place, Belfast,
April 20, 1839.

LEVEL
ONE

THE

BIBLE CHRISTIAN;

(THIRD SERIES:)

DESIGNED TO ADVOCATE THE SUFFICIENCY OF SCRIPTURE, AND THE RIGHT OF PRIVATE JUDGMENT, IN MATTERS OF FAITH.

No. VI. JULY, 1839. VOL. I.

"To us there is but one GOD, the FATHER, of whom are all things, and we in him; and ONE LORD JESUS CHRIST, by whom are all things, and we by him."—1 Cor. viii. 6.

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ORIGINAL SIN.

ALL churches claiming the title "orthodox," maintain as a primary article of their faith the doctrine of Original Sin, *viz.* that the guilt of Adam's disobedience was imputed to his posterity, who became thereby "utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil;" and are "bound over to the wrath of God, and curse of the law, and so made subject to all miseries spiritual, temporal, and eternal." In advocating this doctrine great stress is laid upon an argument drawn from the imperfection of man's nature and the hard conditions of his present lot,—the ignorance and weakness, the sin and misery that too much abound. Does not the earth itself, say they, show marks of the wrath and curse of God upon it? its deserts, rocks, and mountains, its vast pathless wastes and storm-tost oceans, the toil and labour requisite to obtain a necessary sustenance from it, and the useless or injurious nature of its natural productions, briers, thorns, and noxious weeds? And do not the griefs and sorrows inseparable from humanity plainly teach that all men are by nature "children of wrath?" Consider how short a span of life is granted even to the strongest, and what an innumerable host of diseases await around to embitter and shorten it.—Such is the line of argument which the advocates of the doctrine of Original Sin invariably adopt. Now, we conceive that its fallacy will appear from the following considerations.

1st, It will be granted by all that this life is intended by the Almighty as a state of probation; consequently,

labour, anxiety, and temptation, are indispensable. These are not extraneous evils, superinduced upon man because of Adam's guilt or God's wrath, but inherent in, and inseparable from a state of trial; or, to speak more precisely, these evils do themselves constitute that very state. Suppose, for instance, that no labour were imposed on man, that the earth, instead of requiring culture, should produce spontaneously all that is necessary for his sustenance and comfort, who could learn the virtues of patience, diligence, and frugality? How could humility and resignation be practised, unless amidst grief and care? And how could an enduring faith "in the life to come" spring up and attain maturity, except the hopes and desires of the human heart were weaned away from the present by frequent bereavements, and directed to another and better world? It is no mark of God's wrath then, but a manifestation of his love, that labour and forethought are necessary to procure the very means of life; for the object of our being here, is, not to enjoy, but to learn; not to be happy, but to prepare for happiness. The various graces of the soul must have exercise, or they can never unfold; and if they do not unfold, we are unfit to enter into the society of the redeemed in the spiritual kingdom. These toils and trials, disappointments and griefs, compose that system of school discipline which the constitution of our nature renders indispensably necessary. Is the child under the wrath of its parents because it may be exiled for a season from the joys of home, sent to a place of public instruction, made subject to strict discipline, and caused to learn tedious and difficult lessons? No, surely; such exile, discipline, and compulsion are manifestations of the parents' thoughtful and devoted love, not suffering the season of youth to pass away unimproved, but causing, even in opposition to the child's wishes, such acquisitions to be obtained, and such habits acquired as might fit it for the right discharge of the duties of after life. 'Tis mere selfishness in parents to abstain from instructing, reproving, admonishing, and if all other means fail, correcting their offspring; and those children are treated with the greatest degree, not of kindness, but of cruelty, who are neither educated nor restrained. Now, men are in a situation precisely similar. Whilst they continue here, their souls are but in childhood. They cannot distinguish between things to be desired, and

things to be avoided. They often eagerly strive after what would degrade and debase their souls, and destroy all hope of happiness, in a future state; they often expend every thought and desire upon the business and the pleasures of this life, and hear with apathy, perhaps with disgust, the admonitions of heavenly wisdom calling upon them to prepare for that spiritual world to which we are all fast hastening. Therefore, as the mother carefully restrains her little child from every thing that would injure or destroy it, however vehemently desired, and, with a fond firmness, compels it to practise patience, submission, and self-control; so the Universal Parent restrains, reproves, corrects, and instructs his children, not in wrath, but in great mercy, in deep and infinite love.

Consider, in the second place, how unnatural and how very unjust a reason is given for this wrath in the Divine Mind. According to Calvinism, men are hateful in the sight of God, because they are descended from Adam and inherit his guilt. This *misfortune* of their birth makes them prone to sin, and averse to virtue,—weak, ignorant, wicked, and miserable. Now, does any human parent, we ask, ever hate his child because of original defect or natural imperfection? Does he think that justice demands that he should entertain feelings of wrath and vengeance towards his helpless infant because of weakness, ill-health, and pain? and did there ever live a monster so depraved, as to inflict punishment upon his own child from any of these causes? Never! No such being ever lived, nor do the whole annals of human guilt, depravity, crime, and cruelty, furnish any parallel for such a monster of the imagination. Nay, original weakness and natural imperfection, either of body or mind, have precisely the opposite effect upon a parent's heart, drawing it out in a far more earnest and devoted love towards the weak or afflicted one. And so it is with the Almighty, the pains and sorrows to which man is liable, whether springing from hereditary imperfection, or actual transgression, are viewed with pity; and means the most extraordinary are adopted in order to restore him to ease and happiness. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."—But if we reflect upon this fact, that the soul of man is here but in the infancy of its being, we will be able to discover the

fallacy of all those statements to which we have been alluding respecting natural depravity, weakness, and imperfection. Is a seed an imperfect thing, and to be despised, because it has not yet expanded into a plant? Is the bud to be called imperfect, because it has not yet unfolded its leaves to the sun, and taken the form and colour of a flower? Is the unfledged eagle under the wrath and curse of God, because its pinions have not acquired strength to bear it heaven-ward? No! The seed, the bud, the unplumed and helpless bird are all perfect: any change would be an injury and not an improvement. Wait a little in consideration of thy ignorance, thou who maintainest that the works of God are imperfect and accursed, and that which thou deemest deformity will prove itself to be the very germ of beauty, and that which thou regardest as a proof of God's wrath will appear a clear evidence of his infinite love. True, you may call the child an imperfect man, but the expression is incorrect, it is not a man at all, but a child, and as a child perfect. Hence, if it have not the strength of a man, the experience of a man, or the wisdom of a man, this can be regarded neither as a cause nor an evidence of the Almighty's anger. Give the child time, and its hidden powers will expand into manhood, and the libeller of its nature will be ashamed. So, we say, give the spirit of man time to pass, in much weakness, ignorance, and sorrow, its hours of infancy in this life, let it cast aside the swaddling bands of humanity, escape from the impediments of earth, and rise to the perfection of its nature in another and higher sphere. Then shall it vindicate its inherent dignity, "but a little lower than the angels," and make manifest the high and glorious destiny to which the Almighty hath appointed it.

SKETCHES BY DR. BOWRING OF THE MAHOMEDAN AND OTHER ORIENTAL RELIGIONS.

COPTIC CHRISTIANS IN EGYPT.

The Coptic Christians are a more influential, important and numerous body in Egypt than is generally supposed. They are the best educated among the Egyptian people, and furnish all the clerks and writers to the Government. Among them are individuals who occupy high posts in the

State, and on whom even Beydoms have been conferred by Mahomet Ali. They associate little with the Mussulmans, though in many particulars their manner of life resembles that of the Mahomedans. In the remoter villages of Egypt, they circumcise and have a plurality of wives. Conversions to Mahomedanism among them are rare. There is one remarkable instance of change of religion, in the case of Abderachman Bey, the present Governor of Sharkieh (the ancient Land of Goshen). He was a Copt, and is spoken of with much hatred by his former co-religionists. Though one of the ablest of the Governors of Egypt, he is one of the most cruel and despotic. I have never heard of more than one example of a Mahomedan becoming a Christian, and that was of a Turkish woman, who, being enamoured of a Greek, in the Island of Crete, married him and was converted to his faith: her family endeavoured, in consequence, to deprive her of her heritage. Under any other Oriental Government than that of Mahomet Ali, the punishment of death would have been inevitably awarded to such an act of "faithlessness." But when the case was brought before Mustapha Pacha, the enlightened ruler of Crete, he sent for the elder sister, who was endeavouring to monopolize the property of the father on the plea of the infidelity of the younger sister, and represented to her that, though the Mekemeh, or Property Tribunal, might award to her the inheritance, it would be more creditable to her not to press the suit. The influence of a high authority in cases like this is paramount; and the consequence was, the younger sister was allowed to retain her portion of their father's property unmolested. The observation of Mustapha Pacha to the woman was, "You know we have many converts from Christianity: we can afford to allow of one from Islamism."

When the Mahomedans conquered Egypt, they guaranteed to the Copts in perpetuity the quiet possession of the churches which then existed; but whenever the Copts have desired to add to the number of churches, they have found great resistance from the Mahomedans, on the plea that they were encroaching and setting up claims unrecognized at the time of the settlement. A curious case lately occurred. In the town of Keneh, which is the port on the Nile, corresponding with that of Cosseir on the Red Sea, there has been of late years a considerable increase of

Coptic Christians; and this is more remarkable, inasmuch as the full tide of Mahomedan fanaticism flows through Keneh, it being the place through which the caravans of pilgrims pass on their way to the Holy City. The Copts applied to Mahomet Ali for permission to build a church. It was hardly erected ere it was pulled down by the Mussulmans. The Viceroy was appealed to, and again his Highness sanctioned the erection of the church. Again it was destroyed by the Mussulman inhabitants, their intolerance being encouraged by the persecuting zeal of the pilgrims, who of course represent the most bigoted of the Mahomedan races. After this act, and probably fearful of incurring the displeasure of the Pacha, they sent a deputation to Cairo, consisting of their Sheikh and some of their priests, who, uniting with the Ulemas and high religious functionaries of the capital, memorialized the Pacha, stating that his Highness had gone beyond the authority of the laws, inasmuch as there had never been a Christian church at Keneh, and he had therefore no right to allow the erection of one. In this state of things I was appealed to by the Copts to plead their case with the Pacha. I represented to him how honourably he was distinguished in the eyes of Europe by the protection he had thrown over the religious liberties of his people, and by that participation in the business of the State which he had allowed equally to Turks and Christians. But he said he could not supersede the laws of property in such a question as this; that he had consulted the principal authorities, and they all told him he had gone farther than he ought to have done in authorizing the erection of the church; that he was sorry the Mussulmans would not allow the church to stand, but as he had originally been a party in the matter, he would direct the Treasury to pay to the Copts all the costs they had incurred.

Mahomedan fanaticism in Egypt has lost much of its ferocity. The mosques are now open to any stranger who, accompanied by a Mussulman, wishes to penetrate into their sacred recesses. Painters have been allowed to copy their more elaborate ornaments, and even European ladies, in their national costumes, have lately approached the Holy Book in the most venerated part of the temple. I have entered many mosques in the principal cities of the East, and have experienced no sort of molestation. Lea-

ving my slippers at the door, according to the oriental usage, and taking care to indulge in no outward signs of levity or disrespect, it has often happened to me to have been accompanied by a Mussulman ulema, or priest, and to have had the most remarkable parts of the edifice pointed out to my attention. And some of these mosques are singularly beautiful, their interior highly decorated, and their white and graceful minarets rising over all the buildings that surround them in simple yet expressive dignity. There is something very striking in the perpetual recurrence of the words which meet the ear so constantly in Mussulmans cities—"There is no God but God!"—and it must be allowed that the verses of the Koran which are most frequently repeated are emphatic and sometimes sublime. For example, one in the 112th chapter—"Proclaim that God is One! that God is the Eternal! He begets not—He is not begotten. He hath no equal!" Nor does the call of the muezzims, chanted five times a day from the tower of every mosque throughout all Mahomedan lands, fail to make a solemn impression—"God is greatest! God is greatest! There is no God but God! I testify there is no God but God! I testify that Mahomet is the Apostle of God! To prayer! Prayer is better than sleep! To prayer!—to godliness! God is greatest! God is greatest! Prayer and salutation be upon thee, the first created, the last Apostle of God! Prayer and salutation be upon ye, O ye apostles of God!" The effect of these words heard simultaneously, in various voices and cadences, shrill or sonorous, from all the minarets of a large city, is beyond description imposing. He who reads the heart's recesses only knows what are the inward responses to these calls to prayer; but the reverential forms, the external observances of the Mussulmans, must arrest the attention of every observer.

I have never found a well-authenticated case in the East of the conversion of a Mahomedan to Christianity. Instances of professed conversion to Islamism from Christianity are by no means rare. In most cases, they grow out of an indifference to religion, mingled with a desire to advance in the world; in some cases, from a curiosity to penetrate into the mysteries and to enjoy the voluptuous pleasures of the harem; in a few, from the desire to master more easily the treasures of Arabic knowledge; and

fewer still, from a wish to undertake the pilgrimage to the Holy Cities, and to participate in the privileges of a Hadji. Of this last class I have known two examples: with one of the parties I was intimately acquainted. He had been a Freethinker, and he told me he saw nothing in the Mahomedan ceremonials with which he could not reasonably comply—nothing in the Mahomedan creed which shocked his prejudices—and he thought the Koran as good a book for the East as the Bible was for the West. So he formally announced himself a Mussulman—passed through the various ceremonies—took to himself wives and slaves, according to the Mahomedan usages—and set out by an early caravan on his pilgrimage to Mekha and Medina. Of his journey he gave me an interesting account; but it was an account of fearful sufferings—of the perishing of hundreds by the way-side—of the fierce sun upon the bare heads of tens of thousands of pilgrims—of woe and wailing—of thirst in the desert and hunger within the city walls—of wild, passionate, and clamorous enthusiasm, contrasted with the poverty-struck exhaustion of those who reached—or reached not—to gaze and to die. He made his way to the Kaaba, or the holy of holies—he flung his stones at Iblis with the excited devotees—he rushed to Mount Arafat with the shouting multitudes; but a voice was heard that a Nazarene was among them, and, in spite of his remonstrances and his protestations and his utterance of the sarced shibboleth, he was beaten and trampled on and "shamefully entreated," and it was almost by miracle that he escaped with his life. Whether it was pride or shame, I know not, which prevented honest confession of his mistake, but I have reason to believe the state of his mind was most unenviable.

Some travellers and literary men have professed Mahomedanism for the purpose of easier access to places of Mussulman veneration, and of forming more intimate acquaintance with the learned of the Mussulman faith. To this class belong the major part of our countrymen who are pointed out in the East as having abandoned Christianity. One case I knew of an Englishman who became a Dervish—dwelling among the Dervishes, and falling into the monstrous and frenzied fanaticism of that extraordinary race. He became a personage of no small importance; for he united with the zeal of a Dervish, the cul-

tivation of a European and the various accomplishments of a far-travelled man. But, generally, the Mahomedans do not put much faith in the conversions of our *literati:* they consider their professions complimentary to the Prophet and to "The Book," eulogiums on which they willingly hear, from whomsoever they proceed. A devout Mussulman of this converted class—a Mussulman attentive to minute religious rites—is seldom found. Their object is to avoid giving offence; to say and do just so much, and no more, as is necessary to their reception within the pale of Islamism, which may be accomplished by a few of the more common and needful observances, and by adding to the creed of a loose Christianity the addendum which recognizes Mahomet as the last and greatest of the Prophets, and the Koran as "The noble Book."

Far different and far more numerous are the classes whom love of pleasure and worldly ambition tempt to the abandonment of the faith of their forefathers. Some of these have, indeed, been raised to very elevated positions, and a few, perhaps, are able to flatter themselves that they have increased their usefulness, while they have strengthened their influence. They are not to be envied, neither for the opinion they have won, nor for the opinion they have lost. The head of the Egyptian army (Soliman Pacha) *was* a Frenchman. The Governor of Sharkieh *was* a Christian Copt. Italian, French, and a few German Mussulmans hold some places of power in Turkey and Egypt. Happily, the number of Englishmen who have "thrown off their allegiance" is small indeed. A case occurred at Cairo last year which excited some interest. An English youth, who had no immediate means of support, was induced to promise one of the Turkish authorities that he would become a Mussulman. Great preparations were made for the ceremonial of his reception. A man of high rank said publicly that no efforts were too great to secure an Englishman "to the faith!" Prospects most dazzling to a man in distress were held out to the supposed proselyte, when, happily, the circumstance became known to some of the English in Cairo, who managed to remove the young man to a place of safety, to provide for his immediate wants, to allow him time for reflection; and the happy result was, to spare him from an ignominy which no time would have washed away.

(*To be Continued.*)

MODERN PLATONISM.

"Thou shalt have none other gods before me."—Deut. v. 7.

"Or what is Nature? Ha! why do I not name thee God? Art thou not the Living Garment of God? O heaven, is it, in very deed He, then, that ever speaks through thee; that lives and loves in thee, that lives and loves in me?"—Sartor Resartus.

It is a fact well known to every theological scholar, that the Platonizing Jews, the chief of whom was Philo, who lived a few years before the birth of Christ, departed from the simplicity of the Mosaic faith, by weaving into it their own wild speculations. Mr. Upham, in his admirable Letters on the Logos, traces back very ingeniously, the origin of some of these speculations—we mean those relating to the Logos or Word. The Platonists held that this Logos or Word was a *Being*, a superior Intelligence, distinct from God, emanating from his Mind and commissioned by him to create and govern the world. They believed in several such Intelligences, but the Logos was one of the chief. Mr. Upham's account of the reception of this dogma among the Jews and Jewish Christians, is this:—The Jews, it is well known, were remarkable for no trait more than for their Reverence for the Supreme Being. To inculcate this—to stamp it upon their very natures, was the grand object of the Mosaic Religion. And it was effectually done. This sentiment of Reverence they carried indeed to an extreme—and to such an extreme, that the sacred name Jehovah was a name not to be uttered. They therefore invented other names. They made use of a certain circumlocution, when they spoke of Him. One of the most common of these forms of speech was this—"the Word of the Lord," The *Word* of the Lord was sent, came, spoke, &c.—instead of saying Jehovah. But what the early Jews meant merely as a reverential, periphrastic mode of speech—the later Jews that were infected with the Platonic ideas of the Logos, interpreted as implying a literal division, or at least delegation of divine power. The Word was a *Being* distinct from God—not a form of speech—not any of the *attributes* of Deity. God literally sent out his Word, as an Angel, to perform his bidding and work for him. It was his Word who created the world, held communication with men,—inspired the prophets, &c. Thus they interpreted the Old Testament by their philosophy—that philosophy which believed in œons, emanations, demi-gods proceeding

from the Supreme Being, and acting as his delegates. These things must be thought of, when we read the beginning of the first chapter of John's gospel.*

But without pursuing this inquiry further, or endeavouring to settle precisely the source or sources of such views, wrapped as they are in some obscurity, and long since passed away—let us turn our eyes to modern times, and see if in the notions and the phraseology current in a great measure now-a-days respecting the Deity, there be not a striking analogy to those old Platonisms and Gnosticisms. Let us see if in this repect we do not interpret *our* Scriptures—of the New Testament, too much in the manner in which those Jews interpreted *their* Scriptures.

We boast of having received the light of Christianity; the religion which teaches the clearest and most vital views of God and his government. God is made known to us as strictly One—as a Father,—as ever near us, within us, in whom we live and move and have our being. When we refer to the works of God, it is He Himself who made all things, and who continually upholdeth all things, whom we acknowledge. We acknowledge Him in every thing, and no other power. Still, this sublime truth does not seem to have taken possession of our minds, when we come to act and talk. Something like the old doctrine of the Logos, seems still to cling to us—with all our light—and Christian philosophy. We do not here allude to the doctrine of the Trinity, although this might furnish us with an apt illustration—the doctrine of the Trinity being traceable direct from Plato. We speak of notions which lurk in the minds of Unitarians as well as Trinitarians,—of a modern Gnostic tendency in our common Philosophies as well as in our forms of Theology;—of modes of speech current from mouth to mouth throughout all Christendom.

We said, that God is acknowledged as a Father—a Father of infinite Love;—as not only the Maker, but the Upholder of all things—by whose unceasing, ever active, immediate agency, the life and harmony of all things is maintained. It is a sublime, solemn, and affecting view—to know that He is All in All; and that strictly speaking, all his works are but as an infinite Universe and Eternity

* The same ideas were held by that half-christian sect, the Gnostics, in the first century. See Ecclesiastical History.

of Miracles;—that not a flower withers away on our wide prairies, not an insect raises its tiny voice through the summer midnight, not a drop of dew wings its way evaporating through the viewless air, but God is there—God does it. No other being—no delegated power or succession of causes does it—God does it. It is a miracle. The viewless Spirit is busy there.

Now what is the common notion and talk on this subject? Men look out on the works of God and say—"Nature does these things—Nature forms us—intends this and contrives and executes that,—Providence watches over us—Providence is a good Mother—brings such things to pass,—Destiny guides us—holds the thread of our being, &c." As if Nature, Providence, Destiny, were kinds of secondary Gods! As if the Infinite One had withdrawn himself from the Universe, as from a vast Machine, "sitting on the outside and seeing it go," and in the mean time delegated all his power, wisdom, and goodness to what we term Laws of Nature—which laws work on, blind and obedient, grinding out of the World-machine our daily and yearly allowance of temporal and spiritual food—like any labour-saving mill or factory! Is this a Christian way of viewing the Deity? Is it the way in which Jesus and his Apostles thought and spoke? Is it the way, even, in which the early patriarchs viewed the Deity—those truest philosophers, whose religion and whose philosophy were one, as ours should be? With them, it was God who thundered—who stilled the waves—who lit the stars—who rode on the wings of the wind—who decked the flowers—who caused the everlasting hills to smoke, the rain to fall, the grass to grow, and the heart of man to think and feel. This was true philosophy, true religion. Why cannot we think and speak as they did? In these latter times we cannot speak of God and his works without periphrasis and what we call synonym—like those old Logos Dreamers—*not* often, we fear, from feelings of reverence, like them. Now-a-days it is Nature (our Logos) who created and creates—and then there comes a train of idols—Providence, Destiny, Chance, General Laws (and some Theologians talk of a something which they call the Wrath, or the Infinite Justice of God—some evil-minded œons, we suppose.) The chief œon however is this Nature. Nature is personified—as the Word used

to be. *She* created—*she* preserves, blesses, and guides us. The outward inanimate symbol of God, is almost if not quite a God in itself. The Body mistaken for the soul—the Act for the Thought. Our Infinite Father—to whom Christianity teaches us to refer all things—is placed in the back ground—and our General Laws come parading themselves in, and assuming the countenance and authority of Him, whose emblems simply, and modes of action, they are. It may be said that we cannot avoid using these modes of speech—they are absolutely necessary. We admit it. But let us not use them on all occasions when we refer to God. Let us not erect them as idols where His name and presence should be enthroned. Let us not avoid ascribing all things to the immediate Agency and ever-working Energy of God, and prefer those diluted abstractions instead. The FATHER must be personally present with us, and everywhere. What we call laws of Nature are His laws.

But it is not the language we have to find fault with, so much as the ideas and feelings which such a common use of language indicates. If we mistake not, such views and feelings carried out, lead to certain Atheism. The Almighty would be degraded into an infinite Abstraction—or, at best, a far-off, shadowy Being seated on a throne somewhere in the Unseen—rather than what Revelation tells us he is, a Person, an ever-present Father. The Deist might worship such a God, but not the Christian. It is one of the beautiful and divine features of our religion, that it represents God as OUR FATHER,—as always HERE—and whose very *name* is LOVE. Let us so worship Him—so think of Him—and so speak of Him. Not till we do this, can we be true philosophers, much less true Christians.—*Western Messenger.*

LETTER FROM A TRINITARIAN CONVERT.

(From the Western Messenger.)

I AM sometimes startled and alarmed, when I think that I have at last openly professed myself a Unitarian; that I have taken upon myself that name, which is mentioned in terms of reproach by Christians of almost every denomination. I too, who have so often been heard to express

my astonishment that any one could doubt the truth of the Trinity! And yet when I reflect upon the ideas which I have always had of the subject, I do not find that they differ very materially from those which I now believe to be correct,—and it is my firm opinion that in my "heart of hearts" I have always been a Unitarian.

When I became a communicant of an Orthodox Church, I did not think of asking myself if I believed in the Trinity—I had been brought up in that faith, and of course supposed it impossible that I should admit any other into my mind;—and if doubts arose, which was often the case, I yielded them as speedily as possible, and endeavoured not to think of the subject at all—I found many passages in the Old and New Testament, which appeared to me sufficiently strong and conclusive to ground my belief upon, and which I then thought no one could gainsay or dispute: there were many more which appeared to teach a contrary doctrine, but these I thought of course must be explained so as to make them consistent with the others. Even at that time Unitarianism appeared very attractive to me, and I have often wished that I dared embrace it: but the desire appeared sinful to me, and I was afraid to make any enquiries, or to read any thing which would have a tendency to infuse a single doubt into my mind of the faith which I professed, and which all, very nearly all, of my friends believed to be so necessary to my salvation. Thus I continued for several years without advancing, I fear, one step in spiritual knowledge. I had often a sincere wish to be good and pure, and yet it appeared to me that I was every day getting farther and farther from the desirable state of mind and heart. It seemed to me that none of the means of grace benefited me; I felt that my prayers were not answered, and I sometimes supposed that it was because I did not pray equally to Father, Son, and Spirit, for I could not look upon them as the same being, and the desire of rendering equal homage to all so confused my mind that I often felt that I was committing sin in endeavouring to pray at all, and for weeks this duty was frequently left unperformed. All this time I would have given worlds to have been able to think of God as my Father, who is ever near and willing to hear us, and to have gone to him with all the simplicity of a little child, to ask for those things which I most desired: but I could

not divest myself of the idea that He was at a distance from me, and this distance was immeasurably increased, because I could not understand, how a Lord of infinite mercy and compassion, to whom we are taught to look for every good and perfect gift, could desire or permit the sacrifice of a guiltless being, and that being his only begotten Son, before he would be reconciled to his earthly children. This seemed so inconsistent with his character as a God of love, that I could not sincerely believe it; and yet it was a part of the creed which I professed as a member of a Trinitarian Church—I felt that I was uttering words to which I could attach no meaning, and to which my heart and understanding refused their assent. How can a being, I thought, who has done so much for the happiness of his creatures, whose loving kindness and tender mercy are so continually manifested in all his works; who has placed us in this bright and beautiful world, where all things seem created on purpose to conduce to our happiness and comfort; who cares for us every hour that we live, and not only for us who are immortal, but for the smallest insect in creation which lives but for a moment: how can He, our *Father* in Heaven, hate us, because we are weak and erring, and withhold His love and forgiveness until his avenging justice is fully satisfied by the sacrifice of a being perfectly pure and spotless, who had never even a sinful thought? I never, never, can believe this doctrine, and if I do not find it plainly revealed in the Bible which is given us as our guide in spiritual things, I will not give my assent to it, because weak and fallible mortals like myself tell me that it is so—I determined to examine for myself, though I confess that it was with fear and trembling that I formed the resolution. I read and re-read the New Testament, and my convictions daily gained strength, though I strongly resisted them, for I then felt that nothing ever would induce me to acknowledge myself a Unitarian, while my doing so would cause the unhappiness of some of my dearest friends.

I found that though Christ is often spoken of in terms of the highest exaltation, and although he calls himself the Son of God, yet it is nowhere said that he is the Infinite God, all his power is referred to the Father, and it appears to be his constant endeavour to impress this truth upon his disciples. He tells them again and again, of mine own

self I can do nothing; the Father who dwelleth in me he doeth the works. Again, speaking of the destruction of Jerusalem, he says, of that day and hour knoweth no man, no, not the angels which are in heaven neither the Son, but the Father *only*. Here he is evidently speaking of himself in his highest nature, and calls himself the Son, and yet it appears without doubt that he could not designate the day when that great event was to take place. Will it be said that as a man he did not know? yet Trinitarians often bring forward passages to prove his Omniscience, which refer to his human nature; for example, "*Jesus* knew all things, and needed not that any man should testify unto him, for he knew what was in man:" and yet they will say that there were some things which he did not know. Can they believe that he had two distinct minds, and that sometimes he exercised one and sometimes the other? He says, "I and my Father are one," but this is fully explained when he prays "that the disciples may all be one; as thou Father art in me and I in thee, that they also may be one in us." And "*the glory which thou gavest me* I *have given them*, that they may be one even as we are one"—which proves without doubt that the glory which he received from his Father was of a kind that could be imparted to others, and is a sufficient answer to the argument often used by Trinitarians that the powers which Christ possessed could only belong to an infinite Being.—By these and similar passages the conviction was fixed upon my mind that the union of the Father and Son is in spirit: that to Christ the Spirit was given without measure; that he was "God manifest in the flesh," that is, through him we learn more of the character of God, and are admitted to a fuller knowledge of his glorious attributes, than has been revealed to us in any other way. That he was the messenger of God who came to bring us innumerable tokens of his boundless love, to teach us the way of everlasting life, to show us the infinite goodness and mercy of our Heavenly Father, who while we were yet sinners, sent his pure and spotless Son into the world, that by his example and teaching, his life and death, every wanderer from his fold might be brought back and taught, that it is only by sincere repentance and love to God, and a life of purity, and active benevolence, that we can hope to be accepted by Him, and to dwell for ever in

his glorious presence. Passages which had before seemed to support the doctrine of the Trinity now appeared perfectly reconcilable with that of the simple unity of God, and I now can receive with heartfelt joy and thankfulness a faith which, while it answers every demand of my nature, is not constantly warring against that common sense and reason which God has given me, whereby to understand the truths which are taught in His Holy Scriptures.

The doctrine usually taught by Trinitarians that Christ came into the world to reconcile God to us, and by his sufferings and death to make a literal substitution or satisfaction for our sins, as I have said before, had long been a stumbling block to me, and had prevented me from making that progress in my religious faith which I so earnestly desired—but since examining the subject more closely, I feel convinced that our merciful Creator has always been ready and willing to forgive his erring children, and that it is their sins alone which have estranged them from Him: that the death of Christ therefore did not change the purpose of God, but by showing the evil consequences of sin, and His utter abhorrence of it, made it safe for him to forgive those who turn unto him with sincere purpose of amendment, and hearty repentance for the past; or rather in the words of Abbot, which better express my meaning, "Christ came not only to teach us our duty—and set an example of its performance, but to suffer for us, and to make, by that suffering, a moral impression on the great community of intelligent beings, which should go instead of our punishment, and render it safe for us that we should be forgiven." In such a faith as this I am willing to live and to die; trusting in God as my Father and Almighty Friend whose mercy is over all his works. I will not fear what man can do unto me: believing with the most implicit confidence that Christ died, the just for the unjust, that he gave up his life on the Cross that those who believe in him might not perish but have everlasting life, I can go on my way, rejoicing that in him I am permitted to place my hopes of future happiness; praying that my Heavenly Father will daily strengthen my faith in His love; that He will make me more and more worthy of the sacrifice that has been made for my sins and enable me to grow in grace and in the knowledge of my Lord and Saviour Jesus Christ.

CONTROVERSY IN COMBER.

[In compliance with Mr. Blake's *earnest request*, we publish the following letter, although the rude discourtesy of its style and matter would fully warrant its exclusion. Can any thing be more unbecoming than that a curate of the Established Church, eminent for nothing but bigotry, should denominate a neighbouring minister, who is at least his equal, "impertinent," because he ventures to defend his traduced character, and then modestly hint that he is "too low" for his (the curate's) notice? We have given our reply in the form of a letter to Mr. Blake, in which we are careful not to return railing for railing, but merely to defend ourselves in the spirit of Christian charity.]

LETTER NO. V.

The Rev. R. F. Jex Blake to the Editor of the Bible Christian.

Dublin, May 22nd, 1839.

Sir,—I read in a very obscure publication, of which you are the reputed Editor, with very great surprise, and I must add, not a little indignation too, an account of a transaction styled, no doubt facetiously by you "The Comber Controversy" in which I am made to hold a very prominent place. Were I to designate this account as it deserves, I should certainly say of it as I believe I did of your first letter to me that it was most "uncalled-for" & I must add impertinent, full of gloss on the one hand & misrepresentation on the other & most carefully got up for a main and obvious purpose.

After certain prefatory remarks you publish with much apparent candour a series of letters, *three* of which are your own. The first of these I received & answered. The 2nd, I believe, was found on the step of my hall door—and the third I never saw till in print, & I believe it was never sent to me.

You are pleased to represent me as having made an insidious attack upon your character, for this there is absolutely no grounds whatever. You were personally either too high or too low, take it as you will, for me to advert to in any way. My observations were general & such as I shall continue to repeat whenever & wherever I may consider it my duty. I thank you for some advice which I appreciate as it deserves, & in return venture to suggest that *unless your Editorial functions exempt you from the observances of ordinary mortals*, the Lord's day might be more profitably

spent than the 17th of March last was, on which day, according to the date prefixed you indited your *most extraordinary and unwarrantable assumptions.*

Under the circumstances I thought it well to write to Mr. Henry who, very innocently, was the cause of the "Comber Controversy" & I requested from him categorical answers to the various charges which you have adduced against me & I subjoin a copy of his reply, which I have only within this hour received, & I leave it to the very small section of the public who read the "Bible Christian" to form from it their own opinion of the love of Gospel truth & charity which your statement exhibits, so worthy of a Minister whose duty, if he be a Christian Minister indeed, is to inculcate as well by example as precept, that charity which beareth all things, believeth all things, hopeth all things. I trust Sir, that you will feel the *propriety of inserting this* letter & Mr. Henry's in your next publication, and now I for my part conclude for ever the "Comber Controversy."

R. F. JEX BLAKE.

To the Editor of the Bible Christian, &c.

LETTER NO. VI.*

Mr. Thomas Henry to the Rev. R. F. Jex Blake, Curate of Comber.

Manchester, May 13, 1839.

My dear Sir,—Your letter of the 10th instant, I received this day, and agreeably to your wish, lose no time in answering it. Your first question is as follows:—

"Can you believe that I would have called upon you at Mr. Boyd's, in consequence of my observing your absence from church, and in order to rebuke you for non-attendance on the 10th March last?

Answer, "I do not believe you had any such motive or intention, and feel assured your visit was in consequence of my having been taken suddenly ill, and that you thought it was your duty to visit me as a friend.

Q. "Did I declare that force should be used; that the Government should prevent by force the preaching of such doctrines?

A. "Decidedly you did not say so.

Q. "Do you remember my calling Mr. Doherty's house of worship a 'dreadful place'?

* Mr. Blake has not thought fit to furnish us with a copy of *his letter to Mr. Henry*, nor with the original of Mr. Henry's reply.—Ed.

A. "I did not hear *you* say so, but heard Mr. Boyd say, after you were gone, that you must think it a dreadful place.

Q. "Did I say one word on the subject of religion, or religions of any kind, until hearing you had been to hear a sermon in a Unitarian place of worship, and that (as you said) it was for the first time, I good naturedly added, 'then I hope it will be your last'?

A. "On returning from the Unitarian place of worship, Mr. Boyd made the observation to me, that 'if Mr. Blake knew I had been to such a place, he most likely would give me a good scolding.' —I therefore avoided telling you of this circumstance, but my son mentioned it, and therefore I said, 'it was the first time,' when you added, 'then I hope it will be your last.'

"Having heard the old church was pulled down, and not knowing you had divine service in the school-room; I consented to accompany Mr. and Mrs. Boyd, (being their visitor.) This induced me to comply with their request.

Q. "Did I, on entering Mr. Boyd's house or his dining-room, appear to be intruding, or obtruding myself?

A. "When you were shown to the parlour, on perceiving the cloth laid for dinner, you declined entering the room at all, until requested to do so.

Q. "Was my conversation or conduct, in your own opinion, either rude or discourteous to any one?

A. "Your deportment was that of a gentlemen, and your conversation became the object you had in visiting me as a friend, and your profession as a clergyman of the Established Church."

I have now answered all the questions in your letter to the best of my belief and recollection. This is the first time I heard of the occurrence, and I feel satisfied, whatever Mr. Boyd may have inadvertently said upon this subject, must have been, by others, misrepresented and exaggerated, for I cannot think he would do so himself. At the same time, I must say, there was no occasion for him to publish any conversation that took place among friends, and at his own house.

I trust my answers will put the matter at rest, but should it become necessary, I am ready to attest them upon oath.

I remain, dear Sir,

Your most obedient servant,

THOMAS HENRY.

LETTER NO. VII.

The Rev. W. H. Doherty to the Rev. R. F. Jex Blake, Curate of Comber.

Comber, May 24th, 1839.

SIR,— I have received your communication, dated Dublin, May 22nd, enclosing a copy of a letter which you say, you have received from Mr. Henry, on the subject of our controversy. I beg leave to offer a few remarks upon each of these epistles.

I. — The tone and language of your reply is very different from that which one Christian minister should use in addressing another. There is an evident assumption of superiority on your part, which to any impartial observer must appear unwarranted, either on the score of learning, station, or ability. I still entertain a hope, however, that when the present over-excitement of your mind has subsided, you will frankly acknowledge, that the use of the word "impertinent," and of the phrase "you were personally either too high or too low, take it as you will, for me to advert to in any way," is both unnecessary and unbecoming. Yet, however unguarded, and even rude, your language may be to me, I will always address you with that respectful courtesy, which your character, as an educated man, a gentleman, and a Christian minister, demands. You begin your letter by denominating the Bible Christian "an obscure publication;" now may I venture to remind you, that you have no means whatever of knowing to what extent, or among what class of people, this periodical is circulated, and that its obscurity or eminence has nothing whatever to do with the subject of our present controversy, it being not what sort of book the Bible Christian is, but what sort of an attack you made upon my principles and character in the house of one of my hearers, a question, as you see, totally distinct from the other. You are happy in the use of the word "facetious" in reference to the "Comber Controversy," because although your note, as published in our number for May last, cannot be called witty, I understand that it has given rise to abundance of mirth and laughter. But you maintain that my former letters to you were "uncalled for and impertinent; full of gloss on the one hand and misrepresentation on the other." Surely when you consider that the very words of your attack upon my religious principles were publicly stated to me by one of my own hearers, who affirmed in the presence of another witness, by whom his statement was not disputed, that he had heard you make

that attack in his own house on the preceding day, you will perceive that my only proper course was that which you now condemn, viz. to make a respectful application to yourself at once, and thus endeavour to discover the true nature of your unprovoked attack, and the reason of it. I acted, as I conceive, with candour, frankness, and courtesy, I did not retain my knowledge of your alleged conduct as a cause of secret animosity in my own mind, I did not go about from house to house among your neighbours repeating the "ill report," but wrote to you at once, saying, I have heard from the most credible authority that you have said thus, it may be a misconception, I respectfully request to be informed, is the statement true or not true?

Your story about finding my second letter on the step of your hall door is really too ridiculous. My servant delivered it into the hands of a female domestic in your house; perhaps, indeed, the latter, alarmed by your vehemence, was afraid to acknowledge that she had received it, and invented this incredible nonsense about "the step of the door" to evade your anger. Did it never occur to you, that in the stormy month of March, a letter would soon have been blown away and destroyed, and that no messenger above the state of idiocy would deposite a letter in such a place? Your servant must have calculated with precision the amount of your credulity, for I will venture to assert, that there is no other individual in the parish, man, woman, or child, that could have been so imposed upon. But no matter where the letter was "found," you received it on the day after that on which it was written. Why then did you not answer it? I waited a full month for explanation or apology; none came; I then thought it my duty to bring the whole case before the public, and as you had not answered my previous letter, I deemed it unnecessary to furnish you with a copy of my concluding one, until it should appear in print. At length on the publication of the Bible Christian for May last, I sent you a copy with a note, offering to publish any reply you might choose to make to my statements. I do not know how any one circumstanced as I was, could have acted more courteously.

The next part of your letter is very remarkable: thus, "you are pleased to represent me as having made an invidious attack upon your character, for this there is absolutely no grounds whatever." Now, you have not ventured to deny that you charged me with deceit in "keeping my doctrines in the back-ground," you have not ventured to deny that you affirmed that I and my brethren in

the ministry had "deceived and misled" a certain gentleman of the highest respectability in Comber, whom you named. Were these insinuations and assertions not calculated to injure my character? How absurd it is to say that "there is absolutely no grounds whatever" for my statements respecting your unprovoked and most invidious attack upon me, when *you tacitly admit* having made such charges, and *do not venture to put a single question to Mr. Henry respecting them!*

Your next observation is a peculiarly modest one: "you were either too high or too low take it as you will for me to advert to in any way." Now, I at once admit I am much too humble to *deserve* the slightest countenance from you: but Christian charity will sometimes induce those who are eminent for their rank, learning, and genius, *to condescend to use common civility to* "men of low estate;" at least, kindly to abstain from attacking their characters in the houses of their friends. You are determined, however, "to continue to repeat such observations" as those you made to Mr. Boyd "whenever and wherever" you may think it your duty. Now, I have no right, I am aware, to ask a favour of you, but perhaps you would kindly abstain from *repeating* your recent rude attacks upon my principles and character *in the houses of my hearers*, else their patience may be exhausted, your reception may be uncivil, and your exit unpleasantly abrupt.

You seem to think that my writing to you on Sunday was a violation of the Sabbath. I cannot see it in that light. I was striving to instruct and reform a fellow-creature, administering, according to my humble ability, wholesome reproof and salutary admonitions.

You say you have written to Mr. Henry, requesting a categorical answer to the various charges which I have advanced against you. Now, it is quite plain from Mr. Henry's letter, that he has *never yet seen the Bible Christian, and knows nothing of the matter* except by your representations. That you have not fully stated the case is evident from this fact, he *never mentions* in his reply the two principal accusations which you made against me in Mr. Boyd's house; *viz.* that I kept "my doctrines in the back-ground," and that I had deceived and misled "a gentleman of your acquaintance." Thus you see that Mr. Henry's letter is inconclusive and valueless, because, 1st, I do not know what you have written to Mr. Henry; 2d. Mr. Henry has not denied the chief and only personal part of the conversation; 3d. You have only sent forward

a copy of Mr. Henry's letter, or, as I am inclined to believe, *merely an extract* from it, so that I cannot know with certainty what the whole original letter may have contained. And, finally, Mr. Henry's statement does not prove that the words were not spoken by you; it only proves, at most, that he does not remember them, which is a very different matter.

II. As to Mr. Henry's letter, I must remark, that it is a reply to an *ex parte* statement, and omits all notice of the two principal charges; it cannot therefore have any weight with an impartial mind. If you really wished to know Mr. Henry's true sentiments respecting the conversation, you ought to have sent a copy of the Bible Christian to him, and requested him to say in what points he thought the statement therein contained was erroneous. Your mode of asking a few questions could never elicit the truth. Mr. Henry's first answer is merely a matter of opinion. I had not heard of his illness, and only know that you did rebuke him for his absence from church. His second answer affirms that you did not state that the government should prevent by force the preaching of Unitarianism. Now, Mr. Boyd is perfectly satisfied that you did maintain that the government should put a stop to it, (and how could this be done without force?) because he distinctly remembers replying that he hoped he would never live under such a government. Mr. Henry's denial only proves that his memory is bad. Indeed it is strange he should have forgotten that this expression was repeated by Mr. Boyd in a large company on the following day, and universally condemned, whilst Mr. Henry, although present, did not offer one word of explanation or denial. The other answers given by Mr. Henry are not of the least consequence, having reference only to matters of opinion. Whether he thought you intrusive or not is immaterial; of this the master of the house is the only proper judge. There is not, therefore, the least occasion for him to confirm his statement "upon oath," as no one doubts that his memory may be exceedingly defective, and *he has never yet seen the article in the Bible Christian about which he proposes to swear.*

In conclusion, I do hope, that you will in future restrain your violence of temper upon religious matters; for, it is really grievous to see a minister of the gospel attacking and abusing those who have never offended him, merely because they cannot believe in all the articles of his creed. I have heard from undoubted authorities that, even since the former letters have been published, *you have*

threatened me with personal injury, in the houses and in the presence of several of my hearers. I could laugh heartily at such ridiculous and empty threats, were it not that I still respect and indeed esteem you sufficiently to feel grieved at your unbecoming violence.

I remain, respectfully, your obedient servant,

W. H. DOHERTY.

DOCTRINE OF THE ATONEMENT.

We are under the necessity of postponing our own views of this doctrine until next month; meanwhile, we take occasion to lay before our readers an extract from the celebrated work of Noah Worcester—a work which should be in every one's hand. It is now republished in Belfast at an extremely small price:—

"*Thoughts on the Efficacy of the Atoning Sacrifice.*

"Bishop Butler, Dr. Macknight, and Dr. Paley, if I have not misunderstood them, all believed, that the atonement has an important influence on human salvation; but how it has its influence, they professed not to understand. Dr. Magee goes so far as to say,—'I know not, nor does it concern me to know, *in what manner* the sacrifice of Christ is connected with the forgiveness of sins.' *The Christian Observer* applauded Dr. Magee for taking this ground. There was a time when my own mind acquiesced in Butler's decision on this point. But further inquiry and reflection have convinced me, that such decisions have been too hastily made. Suppose a family of undutiful children to be told, that their kind father had made and ratified his will, and that notwithstanding their past disobedience, he had bequeathed to each of them a large estate; would it be prudent for one of these children to say,—I believe there will be found a connexion between my father sealing his will, and my possessing the portion allotted to me; but "I know not, nor does it concern me to know, *in what manner*" that connexion is to be formed? Will not the prudent child, in such a case, carefully inquire, whether the will is not *conditional*, and whether the connexion between the will and his possession of the estate, is not to be formed by something to be done on his own part; by neglecting which, he may forfeit the legacy, and be for

ever poor, notwithstanding all his father's benevolence and care to do him good? For similar reasons, it may be highly important for every one to understand, how the sacrifice of Christ is connected with forgiveness.'

"I am willing to admit, that the atoning sacrifice may have influence on salvation, in ways which are not revealed, and which are of course unknown; still there may be much revealed on this subject, which has not been duly considered, and which may be of great importance to be understood. I also admit, that it is difficult clearly to explain *the how* of almost any thing which can be named; but I am now inclined to think, that there is no more difficulty in explaining *how* the atonement has an important influence on the salvation of men, than how facts, truths, or motives, have an effect on the human mind, to change opinion, disposition, and character.

"As all the revealed purposes of the Saviour's death, stated in Chapter Third, have respect to the salvation of sinners, so far as these purposes have been accomplished, the sacrifices must have had great influence on human salvation; and how it has had that influence may be as clearly understood, as how sowing good seed has influence on the harvest, or how testimony has influence to satisfy the mind of the truth of alleged facts. The proof of a resurrection and future life, furnished by the resurrection of our Lord, must naturally have had an important influence, as it presents powerful motives to seek first the kingdom of God, and to form a character which will insure that the future life will be happy. The ratification of the new covenant by the blood of Christ,—the fulfilment of what had been foretold respecting the death and resurrection of the Messiah,—breaking down the middle wall of partition between the Jews and the Gentiles, and thus extending the blessings of revelation, and the gospel covenant, to the Gentile nations,—were certainly effects which have had great influence on salvation, and will continue to have to the end of time; an influence, too, which is capable of being understood and felt by Gentile Christians, in every quarter of the world.

"I may now proceed further, and observe, that a great object of the atoning sacrifice was, to reconcile sinners unto God. If, then, it can be shown, that the sacrifice was adapted to this purpose, and also shown, how recon-

ciliation is connected with forgiveness, it will then be clear, how the sacrifice has influence on salvation.

That the atoning sacrifice was designed to reconcile sinners unto God, is so clearly revealed, that perhaps no denomination of Christians will deny the fact. But how does it appear to be adapted to that end? In reply, I may ask,—Is it not a well known fact, that clear and striking manifestations of kindness and forgiving love, made by the party wronged or injured, are adapted to make on offenders or enemies deep and favourable impressions? Though the gospel principle of overcoming evil with good has been sadly disregarded by Christians; yet there have been many instances in which acting on this principle has had the most salutary effects, to melt, to disarm, and to reconcile,—effects far more important than those produced by menace and vindictive measures. There have been, indeed, melancholy instances, in which acting on this principle has failed of producing the intended favourable effects. But such failures, perhaps, are often to be imputed to some imprudence in the manner of proceeding on the part of him who adopted the principle, or to gross ignorance, deep-rooted prejudices, or real misapprehension on the part of those to whom intended kindness was displayed. However, as a general truth, it may be said, that kindness to enemies is adapted to subdue and overcome them, when the kindness is perceived and regarded as flowing from a pure source, not pretended love.

(To be continued.)

INTELLIGENCE.

ORDINATION AT DROMORE—REV. WILLIAM MINNIS.

The Rev. Mr. Minnis, a licentiate of the Antrim Presbytery, having some time since received a unanimous call to become pastor of the First Congregation of Dromore, the Remonstrant Presbytery of Armagh assembled at Dromore on Monday, 3d June, to ordain him to the sacred office. After the preliminary devotional exercises, a most interesting and useful sermon was preached by the Rev. John Mitchel of Newry, from Rom. xii. 2.

The Rev. Mr. Davis, of Banbridge, then explained and defended Presbyterian ordination, and showed the right of the people to choose their own ministers. We have never heard this part of the service more fully and satisfactorily conducted, and would much desire that Mr. Davis could be induced to publish it. Mr. Minnis was then called on to explain his views of religious truth, and his

intentions in accepting of the charge of the congregation; and the people signified their approval and their adherence to the call. Several brethren of the Bangor, Templepatrick, and Antrim Presbyteries, united with the Presbytery of Armagh in setting apart Mr. Minnis to his office. The services of the day were concluded by the Rev. William Crozier, of Redemon, who delivered a beautiful and affectionate charge to the young minister and to the flock.

In the evening, Mr. Minnis and the other clergymen were entertained by the members of the congregation, and by some of the most respectable Protestants, Roman Catholics, Seceders, &c. of the neighbourhood. Upwards of a hundred sat down to dinner, in the large room over the Market-house, which was kindly given for the occasion by the Lord Bishop of Dromore. The dinner was prepared by Mr. William Martin, and was one of the most comfortable public dinners we remember to have seen. The wines were excellent, and the attendance and all arrangements unexceptionable. The chair was ably filled by David Lindsay, Esq. J.P. of Ashfield, supported by William M'Clelland, Esq. of Clanmurray, and John Nicholson, Esq. of Donaghcloney.

The cloth being removed, the Chairman gave the following toasts, all of which were introduced with most appropriate, but brief and pithy, observations:—

"The Queen," nine times nine; "The Duke of Sussex, and the rest of the Royal Family;" "The Army and Navy;" "The Lord Lieutenant, and prosperity to Ireland." This toast was received with the greatest enthusiasm, and Dr. Montgomery loudly called on to reply. He said, such a call was unusual, in the case of what was generally considered a routine toast; but he rejoiced to see the spirit with which it had been received, by so respectable and influential an assembly. It spoke well for their sound and impartial judgment, as well as for the grateful and affectionate feelings of their hearts, as Irishmen and as men. The time was, when it would have been considered unnecessary, in a company of Irishmen, to respond to this sentiment. But it had recently happened, that Ireland was wantonly and basely libelled in another land, by some of her own children. Heretofore, he could not have conceived, that such despicable baseness could have been manifested in human nature,—that any one wearing the human form should wantonly and deliberately slander his native country, for the purpose of accomplishing an end, and of gaining popularity among an assembly of men whose prejudices were strong. Much less could he have conceived, that such a malignant task could be voluntarily undertaken by an individual wearing the garb of evangelicism, and the name of a minister of the Gospel of peace, and charity, and truth. Hard was it to find one that would sit down, in cold blood, to compose such a libel, and stand up in an assembly to utter so foul an aspersion—*even if true*—against his country. But, when to malignity's envenomed shaft is added the black dye of falsehood, is it not monstrous to think of? Dr.

Montgomery proceeded to prove, that it must have been well known by this slanderer of his native land—indeed, that it is universally known—that the amount of crime in Ireland, in proportion to the population,—misgoverned and degraded as it is now, on all hands, admitted that she has been—is less than in any of the Protestant kingdoms of Europe. Even in Scotland, where the calumny was uttered, is it not notorious, that vast numbers of the people are absolute infidels? And, as to intemperance, though he must acknowledge that many Irishmen, as well as others, were, unfortunately, guilty of the crime; yet, was there not incontestible evidence to prove, that in Scotland, whose population was not greater than that of the Province of Ulster alone, there was greater consumption of ardent spirits than in the whole of Ireland?

"Lord Melbourne and Her Majesty's Ministers."

The Rev. FLETCHER BLAKELY spoke to this toast, in an eloquent and masterly speech—alluded to the difficulties under which Ministers laboured, from disappointed Tories on the one hand, and unreasonable and extravagant Chartists on the other; and showed, that they had already done more than was remembered with becoming gratitude. He adverted to the repeal of the Test and Corporation Acts—the abolition of slavery—the introduction of Poor Laws, which, besides the numerous advantages they would confer, would now, at length, compel those to bear their share of the burden whose exactions and oppressions had entailed so much poverty on Ireland. He dwelt at considerable length on the gratitude due to the Cabinet for the excellent Magistrates and other officers they had appointed, and, above all, for having given a Lord Lieutenant whose just government had done so much to tranquillize Ireland.

The Chairman then gave the "Rev. Mr. Minnis, and the First Presbyterian Congregation of Dromore."

Mr. MINNIS, in acknowledging the affectionate and flattering manner in which his health had been received, alluded, in eloquent terms, to the gratifying circumstance of having been unanimously chosen the Minister of such a congregation, and to the honour of succeeding so many faithful and loyal defenders of the truth as it is in Jesus—men who, besides exhibiting those graces of the heart which alone make us acceptable in the sight of God, had stood forward, in troubled times, in the unoccupied chasm, in the honest and sincere advocacy of the cause of God, and the inalienable rights of man. (Hear, hear, hear.) His youth and inexperience sometimes made him despair of worthily succeeding such a line of ministers; but his anxieties were lightened by the cordiality with which he had been received, and the friendly feelings with which he was listened to, by a people who had ever proved that they yielded to none in discrimination, independence, and moral worth. The Unitarian Presbyterians of Dromore stood in the van, when their services were required in procuring equal laws and liberty to Irish Dissenters, of all classes. From the same principles they have never swerved; in the same cause, is it not a well-known

fact, that their purse-strings and their exertions are no more contracted than their hearts? They believe that the religion of God and of his Christ is a system of love and charity, breathing peace and good-will to *all* the children of our common parent. This belief has uniformly influenced their lives and actions, as well as their hearts. This Christian spirit it shall be our endeavour to strengthen and keep alive. Nor will we support these views from the belief, that the rectitude of our actions will here be best measured by their expediency; for the doctrine of utility we will never adopt, nor the language of the sycophant will we ever assume; but we will zealously co-operate, with a single eye, in every plan for promoting that "love which worketh no ill to his neighbour," and which the law of God, as well as our conscience, tells us man owes to man. Whilst we hold, and will teach, the absolute unity, the unrivalled supremacy of God, it is our sincere wish that, all the world over, Greek and Roman, barbarian and Scythian, American and Briton, Unitarian and Trinitarian, Roman Catholic and Protestant, bond and free, should dwell together as brethren in unity, and become helpers of each other's joy. Is it not lamentable, that a perverse generation should destroy the spirit of Christian charity, for the sake of a strict Church conformity which never can be attained? Hitherto, the most conciliatory benevolence, and the utmost generosity of liberal feelings, have been as bootless in appeasing the ravages which Antichrist, in many places, left behind him, as the melody of David's harp would have been in laying the North wind, or in stilling the raging of the sea. But the night is now far spent, and the dawn of brighter days has arisen in this country. Although there may be a tyranical Peer in the land, and a Presbyterian Priesthood that would confiscate our property—sending us to Smithfield or the Bastile, if they had the power—still, the ghostly reign is over, the Marian days of Scotland are fled, the intervening clouds have been removed, and the light of day must shine on every son of Briton, despite of the hirelings of intolerance and persecution. But although, under the blessing of God, we are now exempted from death, captivity, or exile, the remembrance of other days cries to every friend of religious liberty, not to slumber on his post. "Watch; stand firmly in the faith; beware of false accusers; take good heed of passing events; guard against the encroachments of party faction: for, it may be, the serpent-brood of persecutors have only slunk into their covert for a time." He concluded a most interesting address by hoping, that, among the people of Dromore, he would form deep and enduring friendships, which death might interrupt for a season, but which would again be renewed, amidst the enjoyments and happiness of a better world.

"The memory of Mr. Dickson" was then given, and received in solemn silence. The Rev. S. C. Nelson arose, under feelings of deep emotion, and referred to the time when he himself stood in the situation of Mr. Minnis, and the chair, now occupied by Mr. Lindsay, was filled by their venerable friend, whose warm

heart was now cold as the clay that covered it. He spoke of the public and private worth of Mr. Dickson: an affectionate friend, a sincere Christian, an upright, honest man. Though no man had been less accustomed to personal suffering, and though no man could feel more acutely for the sufferings of others, he had yet borne the severe illness which terminated his life with the most unwearying patience and the most cheerful hope. From the comfort which he derived from Mr. Minnis's conversation and devotional exercises beside his deathbed, he had augured well of his future usefulness, and was much gratified by the choice which the congregation had made. Mr. Nelson deeply regretted that his young friend and successor must want the counsel and aid of such a man as Mr. Dickson; but it was encouraging to know, that Mr. Dickson's example would not die; and he saw many around him on whose cheerful and efficient assistance their new Pastor might confidently rely, for maintaining the rank which this congregation had always held among the Churches.

"The Rev. Messrs. Mitchel, Davis, and Crozier, and many thanks for their excellent services this day."

Mr. Davis could return thanks for Mr. Mitchel, whose admirable discourse was not only delivered with the fervency of spirit which he described, but, more especially, as Mr. M. was himself a personification of the Apostolic character which he so faithfully pourtrayed. For himself, Mr. D. could say nothing. Mr. Crozier's charge he could not better characterize than by two lines which he remembered learning in his Latin grammar, viz. "*Dulcior melle; præstantior auro.*" He concluded with some encouraging observations, and affectionate advice, addressed to the pastor and people.

"Dr. Montgomery, and the Remonstrant Synod."

Dr. M. spoke with his usual eloquence, and, if possible, more than his usual animation.

"Mr. Carley, and the Presbytery of Antrim."

Mr. C. spoke of the Presbytery as in other days, when it contained such men as Colvill, Nevin, Haliday, Abernethy, and the Bruces,—who had stood forward, in an age of comparative darkness, in defence of the pure faith of the Gospel, and in opposition to bigotry and intolerance. It still continued to number among its members some of the most talented and useful Ministers of the day; and it had still sent forth from its bosom educated and talented sons, who proved the brightest lights of the Church. Need he name the Armstrongs, and Drummonds, and a host of Nelsons? It had given one goodly plant before to this congregation. After flourishing for some time in this part of the vineyard, it had been sought after, and transplanted to another and a wider field, where it was bearing flowers and fruits in abundance. Feeling the benefit you had derived, you apply to us again, and we now have given you another goodly plant, which has grown under our culture; which, we trust, will take deep root in your cherished soil, and spread forth its fruitful boughs for the shelter, and sup-

port, and comfort, of many people. He had known Mr. Minnis from infancy—had baptized him—had been his teacher till he entered College—was one of the Presbytery who had conducted his studies. He knew his amiable dispositions, his talents, and acquirements; and he was able, sincerely, to congratulate the flock on the Pastor they had chosen, and the Presbytery on the brother they were receiving into their bosom.

"The Synod of Munster."

Rev. W. Crozier, in eloquent terms, returned thanks for this distinguished body of the earliest non-subscribers, and asserters of the genuine principles of Protestantism.

Dr. Montgomery then proposed "The health of our esteemed and excellent Chairman," on whom he pronounced a well-merited eulogium, as was testified by the enthusiasm with which the toast was received.

Mr. Lindsay replied, in a nervous and interesting speech, and concluded by expressing his gratification at perceiving, that all denominations gave him credit for his sincere desire to promote the public good, by all the means that Providence enabled him to use, without knowing the distinctions of sect or party.

"The Lord Bishop of Dromore."

Dr. Macart replied.

"Our brethren of every creed, and may all join in promoting peace and good-will."

"Rev. Mr. Maclellan and Rev. S. C. Nelson, our former Pastors."

Mr. M'Clelland, of Clanmurray, returned thanks for his absent friend, whom he described as an eloquent divine, and as a valuable private friend. Though absent, he still lived in their hearts. Mr. Nelson replied, thanking the congregation for their unparalleled kindness in inviting him back to become again their Pastor. He enumerated the reasons which induced him to remove to Downpatrick, where he trusted to the same principles and the same line of conduct which he had adopted here, towards all denominations, to enable him to acquire that confidence and affectionate approbation with which the people of Dromore had honoured him.

"The Presbytery of Templepatrick."

Rev. R. Campbell replied, in a brilliant speech.

"The Presbytery of Bangor" was spoken to by Mr. Blakely, with his usual ardour and interest.

Mr. Thomas M'Caw and Mr. Service responded to "The Linen Trade."

"Mrs. Blackwell and the Ladies of Dromore." This toast was ably replied to by J. B. Bankhead, Esq. of Tullyguilly, who said, that, though residing at a distance, he had the honour of knowing several of the ladies, and especially Mrs. Blackwell, who, for the greater part of a century, had been an ornament to her sex, the worthy daughter of the illustrious Dr. Colvill.

"Mr. James Barron, our Librarian."

Mr. Barron spoke of the advantages derived by the congregation from the library, of which he had been the humble, but anxious officer, since its foundation. He said that this congregation had never been content with mystery and darkness. In giving an interesting historical sketch of the constant exertions of both its pastors and people for independence, and light, and truth, he passed an eloquent eulogium on the great and illustrious Dr. Colvill. That great man's mantle had fallen on the shoulders of his grandson, our late excellent friend Mr. Dickson, who, for more than forty years, led us through the wilderness, and encouraged us to stand firm against those advocates of spurious orthodoxy, who would crush the reforming spirit of the age, and would raise the ancient cry of danger, "great is the Diana of the Ephesians." The foundation of the library, he said, would be a lasting monument to the praise of Mr. Nelson. Mr. Maclellan had added another story to the edifice, and in this he was, as usual, liberally aided by the lay members of the flock. He felt himself warranted in saying, that this institution did much, under God, to prepare the people for a higher order of society in this world, and far purer and higher happiness hereafter. There were now but few of the members who were not able to stand forward, even when hosts were encamped against them, and to give a reason for their faith and hope. And let it not be supposed, said Mr. Barron, that our books are all Unitarian. No, sir, we have in our library books representing all denominations: the works of the most eminent men of all sects. He enumerated several of these,—and above all, the key of the reputed orthodoxy of the day, the Westminster Confession of Faith. We are not afraid, sir, to read the productions of those who differ from us. We compare all with our great standard the Bible. Thus we prove all things: and hold fast what is good. The time was when we required milk: we can now bear strong meat. But after all that has been done, let not our young clergyman conclude that there is nothing for him to do; he will find that there is still ample room for his exertions, and from what we have heard and seen of Mr. Minnis, we have every reason to believe that he will be an honour and a blessing to our congregation.

Mr. Nicholson and Mr. Jardine returned thanks for the "Vice Presidents," and "the Stewards."

The company separated at half past eleven, after spending a happy and improving evening,—one which in every way harmonized with the earlier proceedings of the day.

LIVERPOOL UNITARIAN CONTROVERSY.

At a meeting of the three Congregations assembling for public worship in the chapels in Paradise-street and Renshaw-street, Liverpool, and in the ancient chapel in Toxteth Park, in the neighbourhood thereof, held in Paradise-street chapel, on Tuesday the 4th day of June, 1839, Thomas Holt, Esq. in the Chair;

It was moved by Henry Booth, Esq. seconded by John Cropper,

Esq. and unanimously resolved, that, in the opinion of this meeting, the zeal and ability with which the late Unitarian Controversy in Liverpool has been conducted by the Rev. JAMES MARTINEAU, the Rev. JOHN HAMILTON THOM, and the Rev. HENRY GILES, through the medium of a public correspondence, and of Evening Lectures at Paradise-street chapel (in answer to the thirteen Lectures in Christ Church, by as many Trinitarian Clergymen,) have been, at once, creditable to the ministers engaged in it, and advantageous to the cause of religious truth.

It was moved by John D. Thornely, Esq. seconded by Christopher Rawdon, Esq. and unanimously resolved, that the varied learning and talent displayed, the great labour of critical research undergone, and the admirable temper and discretion maintained throughout the Controversy, under circumstances of singular provocation and excitement, call for the expression of our high admiration, as well as of our heartfelt and grateful acknowledgments.

It was moved by Thomas Bolton, Esq. seconded by Enoch Harvey, Esq. and unanimously resolved, that the cordial thanks of this meeting, on behalf of the three Congregations, accompanied by a copy of the foregoing resolutions, be accordingly presented to the Rev. JAMES MARTINEAU, the Rev. JOHN HAMILTON THOM, and the Rev. HENRY GILES.

It was moved by Joseph Brooks Yates, Esq. seconded by Thomas Avison, Esq. and unanimously agreed to, that, with a view of further testifying the sentiments thus entertained, a Subscription be entered into by the Members of the three Congregations, for the purpose of presenting to each Minister a testimonial, in such form as may be most acceptable to him.

It was moved by Swinton Boult, Esq. seconded by Samuel S. Gair, Esq. and unanimously agreed to, that the Chairman of this meeting, with the movers and seconders of the several Resolutions do constitute a Committee, for the purpose of carrying into effect the foregoing resolution.

It was moved by Robert Andrews Fletcher, Esq. seconded by Thomas Jevons, Esq. and unanimously resolved, that the Resolutions now adopted be advertised in the forthcoming numbers of The Christian Teacher, The Christian Reformer, The Christian Pioneer, and the Bible Christian.

THOS. HOLT, CHAIRMAN.

The Chairman having left the Chair, it was moved by Henry Booth, Esq. seconded by Thomas Harvey, Esq. and unanimously resolved, that the cordial thanks of this meeting be given to the Chairman, for his able conduct in the Chair.

SWINTON BOULT, SECRETARY.

ABERDEEN CHRISTIAN UNITARIAN CHAPEL.

THE ABERDEEN CHRISTIAN UNITARIAN CONGREGATION, respectfully solicit the kind attention of their Christian brethren, to the following Statement:—

The Congregation is under the pastoral care of the Rev. JOHN CROPPER, M. A.; and gladly do they bear testimony to his unwearied zeal and Christian faithfulness. Under most disadvantageous circumstances, and amidst bitterest opposition, it is mainly owing to his persevering and judicious efforts, that the present hopeful condition of the Society is to be ascribed. Struggling against the combined opposition of the various religious sects, nothing but the conviction that they are contending for Christian truth and righteousness, could induce their respected Minister, or themselves, to continue the unceasing labour which has hitherto been required of them. Anxious to secure for themselves and their families a neat and comfortable House of Prayer, they have contributed, to the utmost of their power, towards the accomplishment of this important and essential object.

Aberdeen contains a population of upwards of Sixty Thousand. It may be considered the Metropolis of the North of Scotland, being a flourishing sea-port, and possessing many extensive manufacturing establishments. There are also two Universities, annually attended by many hundred students from various parts of the British dominions. The importance of founding a Christian Unitarian Congregation in such a city, on a secure and permanent basis, will at once be evident. To effect this, a Chapel is an indispensable means To aid them in their efforts, the Congregation now respectfully solicit the assistance of their Christian brethren, and are persuaded that their appeal will be met promptly and efficiently.

The expense of erecting a Chapel to seat five hundred persons on the ground floor, with provision for a Gallery, when necessary, at a future period, has been estimated not to exceed £800. A plot of ground has been secured for the building, a plan adopted, trustees unanimously elected, and the subscriptions of the Congregation are in course of payment to the Aberdeen Town and County Bank, in the name of Mr. John Procter, the treasurer of the building fund; to which Bank, in connexion with Messrs. Jones, Lloyd, & Co. London, any Donations from friends at a distance may be remitted.

The Rev. JOHN CROPPER will visit England and Ireland in May, June, and July, for the purpose of personally soliciting the kind aid of friends to this important undertaking.

George Taylor, John Simpson, Jun. James Simpson, James Paterson, James M'Intosh, John Masson, Trustees; *John Procter*, Treasurer. ABERDEEN, *April* 3, 1839.

Donations at Aberdeen, £213 6*s.* 6*d.*

" Glasgow, *April* 15, 1839.

"I have lately passed a fortnight in Aberdeen, with my esteemed friend, Mr. Cropper, and gladly bear witness to his untiring devotedness to the great and holy cause of which he is the advocate. I, at the same time, embrace the opportunity of expressing my warmest admiration of the zeal, consistency, and firmness of the Congregation under his charge. Their efforts to build up a Christian Unitarian Society in that important city are above all praise, and

loudly call for corresponding exertions from all who value moral courage and benevolent labour. The place in which the Congregation at present meet, is disagreeable and repulsive; and no better can be obtained, unless by the erection of a Chapel. Towards the accomplishment of that most desirable object, the various individuals composing the Society, have come forward with a liberality which claims my highest praise. Heartily do I commend their plans to the Christian generosity of their brethren in other parts of Great Britain and Ireland. In contributing to the erection of a Unitarian Chapel in Aberdeen, they will be contributing to the advancement of a means of good, the results of which cannot be over-estimated; they will strengthen hearts and hands which need to be cheered by kindliest sympathy; they will ensure the diffusion of truth and charity in a populous and extensive district. Most desirable is it, that the Aberdeen Chapel should be erected free of debt; and this important end may be obtained, I am persuaded, by the combined benevolence of all who would give the Gospel of the grace of God free course, that it may be glorified in the improvement, virtue, and happiness of man. "GEORGE HARRIS."

"Hackney, May 2, 1839.

"I have the greatest pleasure in recommending the Aberdeen case to the liberality of the Unitarian body, and of the friends of free inquiry generally, both from my deep sympathy with the Aberdeen Congregation—who are asserting their religious liberty under great discouragements, and with many sacrifices—and from my cordial esteem and respect for their able, prudent, disinterested, laborious, and zealous minister, the Rev. J. Cropper, the representative of the Congregation in this appeal to their brethren and friends. "ROBERT ASPLAND."

"I cordially join in the opinions and sentiments expressed by my friend Mr. Aspland, and in the recommendation with which they are accompanied. "THOMAS MADGE."

"London, May 3, 1839."

"I concur with very great pleasure in the preceding recommendations of the Aberdeen case, with my esteemed friends, Mr. Aspland and Mr. Madge. "THOMAS REES."

"I cordially and earnestly concur in recommending this case, as entitled to the zealous support of all friends to Unitarian Christianity. "JAMES YATES."

"I gladly add the expression of my entire and hearty concurrence in the above recommendations. "JOSEPH HUTTON."

"I earnestly hope, that the effort to establish a society of Unitarian Christians at Aberdeen, and to provide a place of worship for their use, may be crowned with complete and lasting success. "EDWARD TAGART."

SUBSCRIPTIONS *of any amount will be thankfully received by any of the before-mentioned Ministers, and by* MESSRS. SMALLFIELD & SON, *to whom any communications for the Rev. J. Cropper may likewise be addressed.*

NORTHERN

SUNDAY SCHOOL ASSOCIATION.

THE NORTHERN SUNDAY SCHOOL ASSOCIATION has been formed for the purpose of supplying Sunday Schools with Books and other Requisites; and it is chiefly, though not exclusively, designed to assist those Schools, which have been refused aid by the Sunday School Society for Ireland, on the ground of their peculiar religious opinions.

For the constitution and management of the Association, the following Rules have been agreed on:—

I.—This Society shall be called THE NORTHERN SUNDAY SCHOOL ASSOCIATION; and its object shall be, to supply Sunday Schools with Books and other Requisites at low prices.

II.—The concerns of the Association shall be managed by a Committee consisting of a Treasurer, a Secretary, and five other Members, to be elected annually at a General Meeting of the Subscribers, to be held in Belfast on the First Thursday of May in each year. Three of the Committee shall form a Quorum.

III.—At each General Meeting a Report and Statement of Accounts, for the past year, shall be read.

IV.—Every Subscriber of *Three Shillings per Annum* shall be a Member of the Society; and every Donor of *Two Pounds* in one payment shall be a Member for Life. Congregations and Sunday Schools, contributing to the Funds of the Associations, shall be entitled to Books and other Requisites to the full amount of their Subscriptions.

N. B. The Association earnestly request Ministers and others, interested in the cause of Sunday School Education, to form Branch Associations in aid of its Funds.

The Committee for the present year are, the Rev. William Bruce, the Rev. John Porter, the Rev. Hugh Moore, Dr. Burden; Mr. William Hartley, *Treasurer;* and the Rev. C. J. M'Alester, *Secretary.*

The Association have at present, for the use of Sunday Schools, BIBLES, TESTAMENTS, SUNDAY SCHOOL PRIMERS, SCHOOL ROLLS, and CLASS ROLLS.

A SUNDAY SCHOOL LESSON-BOOK is in preparation, and will be published in a few weeks.

The Committee meet on the First Friday of every month, and applications for Books, &c. are, in all cases, to be made to them, addressed to the Secretary, No. 28, Rosemary Street, Belfast.

☞ *Subscriptions in aid of the Funds of the Association will be received by the Treasurer, Secretary, or any other Member of the Committee; and by any Minister of the Remonstrant Synod of Ulster, or Presbytery of Antrim.*

The following Subscriptions have been already received, viz.—the Rev. W. Bruce, £2; the Rev. J. Scott Porter, £2; the Rev. Classon Porter, £2; the Rev. Nixon Porter, 10*s*.

[*It is requested that this leaf may not be destroyed, but circulated as widely as possible.*]

Just Published, Price Fourpence,

THE BIBLE. the TRUE HAND BOOK: an Appeal to the Inhabitants of Aberdeen, against the Flagrant Misrepresentations of Christian Unitarianism and Unitarians, by the Rev. JOHN ALLAN, Aberdeen.

By the Rev. GEORGE HARRIS.

Price Fourpence,

The QUESTION, WHAT SHOULD CHRISTIAN UNITARIANS DO? ANSWERED.

By the Rev. GEORGE HARRIS.

Price Threepence,

The TYRANNY of CHURCH COURTS: the Glasgow Presbytery of the United Secession Church, and Attendance at the Unitarian Chapel.

Glasgow, printed by James Hedderwick and Son—and sold at the Unitarian Tract Depository, 28, Rosemary-Street, Belfast.

The Treasurer of the Remonstrant Synod's Home Mission Society has received the sum of £2, 7*s.* 9*d.* from the Congregation of Newtonlimavady, in aid of the funds of that Society.

THE

BIBLE CHRISTIAN;

(THIRD SERIES:)

DESIGNED TO ADVOCATE THE SUFFICIENCY OF SCRIPTURE, AND THE RIGHT OF PRIVATE JUDGMENT, IN MATTERS OF FAITH.

No. X. NOVEMBER, 1839. VOL. I.

"To us there is but one GOD, the FATHER, of whom are all things, and we in him; and ONE LORD JESUS CHRIST, by whom are all things, and we by him."—1 Cor. viii. 6.

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BELFAST:

PUBLISHED AT THE BIBLE CHRISTIAN OFFICE,

No. 28, ROSEMARY-STREET.

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Simms & M'Intyre, Printers, Belfast.

A Report of the Meeting of the "Scottish Unitarian Association," and a Review of the Rev. Mr. Maclellan's Sermon, are unavoidably deferred till next month. The account of the Annual Meeting of the Crumlin Sunday School, after having been put in type, is also postponed.

THE

BIBLE CHRISTIAN.

(THIRD SERIES.)

No. X. November, 1839. Vol. I.

CHRISTIAN DENOMINATIONS.

The number and variety of sects into which the Christian world is divided, should be looked upon with satisfaction rather than regret; and the appearance of each new sect should be hailed as an omen of progress. Thus will the torn and scattered members of Truth be gathered together, and reanimated once more. No sect can be spared. Each contributes its reflected ray to make up the common day-light of Christian intelligence and love. Instead of strife, there should be sympathy, instead of exclusion, open-heartedness; for each sect has its own peculiar treasure to share, and it needs all the truth other sects can communicate. Why do we not congratulate each other, that we mutually enjoy assurances and hopes, which strengthen our souls? How childish to feel offence against those who cannot see with our eyes! How arbitrary to demand a conformity to our small scale of sound doctrine! How unjust, how utterly unchristian, to indulge suspicions, and cast doubts on each other's sincerity! Will the time never come when controversy will make way for candid comparison of opinions; when a frank and confiding assertion of our belief will be blended with respect for the faith of all others; when spiritual sympathy will not be lessened by speculative differences? It has been said, with as much truth as point, "In the millennium every man will be his own sect." Each new independent body of believers is hastening onward that day of free and hearty conviction. And one almost dares to hope, that even the present generation will see com-

munion in worship, and interchanges of pulpit addresses among the various Christian societies. The mere cherishing and utterance of such a hope will do something to break down the poor barriers of separation between them. Meanwhile, let us rejoice in the multiplication of sects. Any thing is preferable to torpor of soul under the pressure of creeds. "Grace be with all who love our Lord Jesus Christ in sincerity."

And yet all schisms are evils; all sects are heresies. "One man soweth and another reapeth." False philosophies scattered sophistry in the primitive church, and we gather the poisonous fruit. The original faith,—on which Jesus built his church, as on a rock,—was a faith of the heart, not of the intellect,—a faith of the conscience, not of the speculative faculties. Jesus did not teach doctrines; he set forth no formularies; he established no creed. *The spirit in which he lived was his revelation.* This proved him to be the Christ. The pure and devout and loving were "drawn by the Father" to recognize the goodness, which was the brightness of the Father's image. They, who were "born of the spirit," felt, that in him "dwelt all the fullness of the Godhead bodily;" for "God is love." The one end for which our Saviour lived and died, was to inspire all men with that eternal life which he enjoyed, of peace, and love, and union with God. "Now, if any man have not the spirit of Christ, he is none of his." Sectarianism and schism will cease, and the "unity of the Church" be restored again, only when we learn that the badge of discipleship is not opinion, but temper of soul; only when we prove our gratitude to Jesus, by keeping the *New Commandment*, "Love one another." In fact, even now there is one Catholic church, into which all true followers of Christ are called; its canon is charity, its bishops are the self-sacrificing.

Accident, much more than choice, determines the connection between individuals and sects. They are the few who, from deliberate judgment and thorough consideration, select the body of believers with which they shall unite. Family ties, the social atmosphere of their native place, casual acquaintance, or sympathy with some one doctrine or practice, decide the preference of most. Independent of its scheme of opinion, each sect has a

pervading spirit, which attracts around it those whom nature or circumstances have brought to a common level of tastes, habits, and associations. How little would the names of different denominations help any one to appreciate their distinctive characteristics. Even where the name may give some hint as to the main doctrine insisted upon, how imperfectly can we understand the peculiar position in the Christian world which those who bear it occupy, unless we have some knowledge of the history of the denomination. Terms of reproach have become titles of honour; and the founders of sects still nominally preside where the spirit which was their bequest has utterly vanished. Names are, indeed, seemingly rather convenient designations than distinctive badges. Personal experience of their actual spirit determines the feelings and associations which the names of denominations awaken. Names, notwithstanding, are of mighty power. They do retain something of the spirit in which they originated; by suggestion, they do insinuate the leaven of the peculiar principle of which they are the type. It is not a matter of indifference what name a sect shall bear. It behoves one to scrutinize carefully the symbol of the standard under which he marches among the ranks of believers.

By what test should we be governed in our selection, if we were called to judge by its name, of the denomination to which we would ally ourselves. There are titles denoting forms of association and discipline, and others distinctive of peculiar observances; there are titles descriptive of doctrines, and others which are marks of respect for men; and, lastly, there are titles suggestive of a principle of duty. To which should we give the preference? As a name and badge, we should place lowest, and as least desirable, any and all which merely characterise the bond of government and discipline. The name of *Episcopalian* we might love for its associations with the images of the noble souls who have borne it; and the very idea of some venerable patriarch, trembling with age, exhausted by faithful labour, wise by varied experience, giving his counsel and prayers for the scattered flocks who look up to him as their spiritual Father, has a charm for the imagination, and an appeal to the heart. But still this title of "over-seer" is most unfit for common men.

Of all denominations, the one to which, judging simply

from names, we should least like to belong, is this which only signifies a need of *human* guidance. It brings with it associations of constraint. It does something to deaden the sense of our immediate dependence upon, and intimate relationship with, our heavenly Father. "We would call no man father upon earth;" we would recognise no brother as master and teacher, for one is our Lord, even Jesus. As sons of God, we would be under the oversight only of God and our Redeemer.

Of the name *Methodist*, we ought perhaps not to speak, for it was not originally selected by the devout and fervent Wesley, as a type of the spirit which he cherished and sought to impart; and it gives no hint or suggestion of that warm spiritual charity which has made the body who bear it really the fore-runners in that Christian reformation of which all sects enjoy the fruits. Still, as it is a name which a large denomination willingly bear, and as it does indicate the one great error which impairs necessarily their influence, we may criticise it. What a poor name it is! What sort of connexion has it with Christian hope, principle, or character? *A method*, that is all the name implies. Alas! it is to be feared, our brethren must own that it is this very method which, while it has multiplied their numbers, has lessened their spiritual freedom. The name, which originally indicated scrupulous exactness in duty, from private conviction, has come to mean rigid rules of ecclesiastical government. But, at the best, how little does "Methodist" express the ardent piety and brotherly love which have justly been the glory of the denomination.

Next after names, distinctive of mere ecclesiastical modes of association, such as these which we have mentioned, and others—Presbyterian—Congregationalist, for example—we should place, as least desirable, such as are mere indications that certain observances are practised. An observance, however, as being a symbol of a truth, has a higher interest than any form of government. *Baptist*—What idea does this suggest, except of a greater or less quantity of water. It does nothing to teach that grand doctrine of the *new birth* which our brethren so earnestly inculcate. Most beautiful, indeed, is this symbol of purification, this washing away of sins; and the symbol is, doubtless, more perfect in proportion to the

completeness of the cleansing. But why thus sacrifice the true meaning of the symbol by insisting upon the necessity of using a certain quantity of water? We might well like to be a Baptist in heart; deeply do we sympathize in this need of repentance; fervently would we desire with them to be healed from moral leprosy by the healing fountains; but we *could not* take upon us a name which teaches, so far as it teaches any thing, that a certain quantity of water, in outward application, is absolutely necessary before the polluted spirit can be cleansed. It is repentance, and repentance only, which God demands, when he promises, "though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."

We should rank next in the ascending scale names distinctive of speculative doctrines; and in this class we regret to be compelled to place the name, which in the present state of the Christian world *we feel bound* to wear. "Unitarian"—What is it but a mere philosophic speculative name; and is it not, therefore, to be shunned by a Christian? How unsatisfactory a name too! Are not the whole Christian world Unitarians *professedly?* Where are the professed Tri-theists? Even Athanasius, with his "three Almighties," must insist and repeat that they are only "one Almighty;" and so save his conscience by a contradiction. But there are much graver objections against the name than this. *It does injustice to the faith* which we cherish and preach. We are not earnest about a philosophic abstraction. Our grand doctrine which we strive to inculcate is, that *God is our Father.* We are not interested to know or teach the *essential* nature of that infinite Being. It is His *character* and His *relation* to us which we would fix our thoughts and hearts upon. We would seek that "spirit of adoption which cries Abba." How miserably does the name Unitarian indicate this spiritual tendency! Would that these poor titles of Unitarian and Trinitarian might vanish for ever, to join the subtle abstractions and theologic quibblings of the scholastic ages in which they originated. Still a name, which denotes a doctrine, is to our minds a far higher one than others, which are indicative of forms of government and of observances; for Truth is an eternal element; even fragments of it are holy. Truth, even when abstract

and speculative, has an influence to sanctify. Around principles the barest and seemingly barrenest, feelings green with beautiful life do twine.

A far more objectionable name of this class, however, is that of *Orthodox*. Orthodox indeed! We should deem him, who gave us such a name, as insulting us with irony. All right, infallible, free from all error, possessed of all truth,—these are the ideas which the name suggests; and what can be so preposterous as for a human being, with only two half blind eyes, to think or say that he sees the whole universe of truth? A friend of ours once said, "You think you are right; I know that I am." "By no means," was the answer; "we know we are wrong; set us right, and receive our hearty thanks." Woe to him who is not a child in spirit, humbly learning for ever. Orthodox! It would be a presumptuous title for a seraph; and for a mortal! Spirit of Truth! save us from "the condemnation that light has come into the world, and men have chosen darkness rather than light."

But now we come to a class of names, which, though we consider them objectionable, have yet a claim on our hearts. Under certain circumstances we could bear them with joy. They are names borrowed from the founders of sects. A noble-hearted man is the divinest thing this side of heaven. The spirit that animates him has a life-giving power for generations. We owe allegiance truly to those who receive, by their wisdom and goodness, a commission from heaven. And our debt of gratitude is incalculable to one who, by possessing his soul in patience, has proved to us the possibility of high attainment. A good man is a Truth embodied—a word made flesh. In grateful reverence we could feel it an honour to bear the name of Fox, of Penn, of Vane, of Fenelon, of Borremeo. And just in proportion as a man has been reverenced for the spirit in which he lived, rather than for the theories which he promulgated, would be our willingness to receive his mark. The misery of the Christian world thus far has been, however, that sects have been gathered, not on the ground of Life, but on the ground of Doctrine. The spirit of the teacher has infused a certain animation into his formulas, and thus men's affections have been won much more than their intellects have been convinced. Protestants adopted the doctrine of the stern old Genevan

from sympathy with his independence, energy, and strict virtue, and in spite of the contradictions and revolting absurdities of his system.

But the objections are very strong against ever taking on our necks this yoke of another's creed and character: for, first, it is doing injustice to the men we reverence. What free and pure heart ever yet felt a wish to have the fluent mind of coming generations run in his own misshapen and imperfect mould? The great men of the past would communicate to us, not their results but their method, not their attainments but their energy; they would rouse us to courageous emulation by their freedom, and to an illimitable hope by their successes. But secondly, we should thus do injustice to the souls which we receive from the inspiration of God. Oh! did we but believe the words of one whose name stands high among the saints: "If thou wilt be faithful to thine inward guide, then wilt thou want no monitor; thy way shall be made so plain before thee, that thou shalt not err nor stumble, but arrive at last to the desired scope of all thy travails and endeavours; to a firm peace and an unfailing righteousness; and shalt be filled with all the fullness of God." Jesus taught us that the "Father would dwell" with those who loved him, and the apostles tell us that we are made to be the "temples of God." Called to such destinies, we have no right to limit ourselves to man's service. The spirit within us, struggling with sin, is too worthy of reverence for us to worship by our faith and imitation any fellow-mortal. One name indeed we would bear. Our brethren bear it. Happy the day, when once again the disciples shall be called *Christians*. And yet Jesus left us no name. Would he wish us to bear even his name? What did he mean by that gentle reproof, "Why callest thou me good? There is but one good, that is God." His desire was not to govern, but to make free. The "Son of God" would make us all the "children of the highest." It was his spirit—his peace he left with us, and not his name. He would baptize us with the Holy Ghost.

Thus are we led, in the last place, to a class of names which seem to us the highest—the names which denote a temper of soul—a rule of life—a principle of conduct—a character. There is an infinity, an unmeasured greatness, in the moral element of the soul, which we find no-

where else. These affections rise from untold depths, they pour forth unexhausted floods. *Friends.* Ay! there is a name, indeed, to bind on our hands and wear as a frontlet. *United Brethren.* What a commanding majesty is there in its sound! Such names are wide as the world, and liberal as the light. This latter, especially, seems to us to be one which Jesus would bless. "Brethren." Is there another word in human vocabularies so full of meaning? It is so simple, so true, so exact. As human societies advance, how forcibly are all minds brought back to that *first* plain conviction of our race, that the *family* is truly the type of all human relationship. No other tie meets the full teaching of the heart and the conscience. The only attitude in which man can stand to man, without arrogant condescension on the one side and humiliating subservience on the other—without pride inflaming jealousy, and opposition rousing tyranny—is this of Brother. The moral element, that is to sanctify the lawlessness of our times, is this feeling of brotherhood.

But again, what was after all the one great idea, the one ruling principle, the very spirit of Jesus? Was it not this deep sense of the social tie which bound together the children of one father? And finally, what is the strong tendency of the Christian world? What a wide-spread weariness is there of wordy warfare and contention about creeds. Men are no longer walled off from each other in their separate little fortifications, dealing out anathemas. We are all coming to see, that the one grand heresy is selfishness. We dare to preach once more the gospel of the kingdom of heaven. At last we begin to hope for the coming of the Son of Man through the spirit which he breathed from his cross, the spirit of self-sacrifice. Is it not time, then, to build up a temple where all may worship in union; a temple of love—a worship of charity?

The name we would have that large denomination bear, which we feel assured is fast gathering together from every sect into a true spiritual family, where theoretic quibbles, and speculative differences, and the juggle of creeds are forgotten, and where all unite in the respect and sympathy for man which Jesus taught and lived, is that of CHRISTIAN BRETHREN.

W. H. C.

TO THE STUDENTS OF THE REMONSTRANT SYNOD.

(*Continued.*)

In selecting a profession for yourselves, you have not been guided by the maxims or influenced by the motives which actuate the majority of men; you have not had an eye either to your interest or ease. To many of the young, the office to which you aspire holds out no alluring aspect. It requires great watchfulness, prudence, self-denial, and prayer; and, consequently, it is approved of and chosen only by persons of much singleness of heart, and simplicity of character. You are called upon, by your profession, to forego many of the honours and amusements of the world, "its pomp, its pleasures, and its nonsense all." And instead of these things, yours must be a life of close application and extensive reading. The book of nature must be perused by you with close observation and attentive study. Even those works of nature that appear most insignificant, the philosopher regards with pious interest. He not only contemplates, with devotional feeling, the "heavens, the work of God's fingers, the moon and the stars which he has ordained," or dwells on those sublime phenomena which attest the omnipotence of the Creator, but he sees "books in the running brooks, sermons in stones, and good in every thing." And hence our blessed Lord, when exhorting his followers to trust in Providence, uses this simple and beautiful language: "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these." And the prophet Isaiah reproves the ingratitude of the Israelites by a reference to the dutiful behaviour of the domestic animals: "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people do not consider." Solomon, too, refers the sluggard to the ant, to "consider her ways and be wise."

You must study with pains-taking and care the holy Scriptures, those sacred depositories of unerring truth. Your inquiry must be of the most extensive and searching description. Without this you can have no correct or consistent views of religion; you will be ever learning,

and never coming to a knowledge of truth; and, like many of your *Evangelical* brethren, "you will be cast to and fro by every wind of doctrine." And I am persuaded, that nothing is more pernicious to the spread of truth than the desultory perusal of scripture. We should have system in reading; — commencing with things plain and simple in their nature, and proceeding, by degrees, to subjects of a more abstruse and complicated description. Hence the apostle, writing to the Corinthians, says, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able." 1 Cor. iii. 1. And our blessed Lord says to his disciples, "I have yet many things to say unto you, but you cannot bear them now." John, xvi. 12. And if we expect ever to obtain a thorough knowledge of the Christian writings, we must study the history of the church, and thus become acquainted with the peculiar circumstances of the religious societies to which the epistles were written, the enemies of truth by whom they were surrounded, the sins that did most easily beset them, and the heresies which they advocated and defended. And, in addition to this, to obtain a correct knowledge of a portion of scripture, it is often necessary to study it with reference both to that which precedes and that which follows it. The neglect of this is a very prolific source of error; as it has often induced men to consider God's word as self-contradictory, or to give such absurd explanations of it, as to expose it to ridicule and contempt. In exemplification of this, turn your attention to the language of the apostle Paul to the Romans, iii. 25, "Therefore, we conclude that a man is justified by faith, *without the deeds of the law.*" This is one of the strong holds of Calvinism, and from it, the advocates of that doctrine often take occasion to utter the most violent Phillipics against morality, and reprobate good works as things peculiarly offensive to the Deity. They thus endeavour to do away the distinction between virtue and vice, — put bitter for sweet, and sweet for bitter, — and shut their eyes to the general tenor of scripture, from a misinterpretation of a very inconsiderable portion of it. It is evident, that the phrase, *deeds of the law*, refers not to the moral law, — not

to the ten commandments,—not to the precepts of Christianity, —but to the ceremonial observances of the Jewish people. And by faith is to be understood, the Christian system, as is evident from the general bearing of the chapter, from its being contrasted with the requirements of another dispensation, and from the use of the term in other parts of the Christian writings. And hence we learn from the text, that a man is justified, by the terms of the gospel, without observing the ceremonies of the old dispensation, and have an illustration of the woeful consequences of careless and desultory reading of scripture. The apostle too, when reprobating the errors of the Jewish people, says, "For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Rom. x. 3. The evident meaning of which is, that they claimed salvation exclusively to themselves,—that "they shut the gates of mercy on mankind," and represented the conditions of the Gentiles as deplorable and hopeless, because they were not the descendants of Abraham, and, consequently, not included in their peculiarity. Yet, nothwithstanding this, from this text, The Orthodox Presbyterian, Methodist Magazines, and the *pious* tracts that are put into the hands of innocent children at Sunday Schools, take occasion to undervalue and deride morality, and recommend wrong-headed enthusiasm and presumption. Many other portions of the word of God might be adduced to show the woeful effects to truth and righteousness of a careless perusal and ignorant exposition of the divine oracles.

But, to obtain a correct knowledge of the sacred writings, it will be necessary for you to study them in the original. And it is to be lamented, that churches in general are becoming comparatively indifferent to the classical education of the candidates for the ministry: and there is no church with which I am acquainted has retrograded so much, in this respect, as the Synod of Ulster. High was the position which she held among the churches, when she could boast of the Nelsons, a Shaw, a Malcom, and a Davis, and many other profound scholars and pious men. But the fine gold has become dim; she has fallen very low in the estimation of the scientific portion of every church by which she is surrounded. And the conse-

quences to society, of this neglect, are truly deplorable. "Instead of the spirit and power of love, and of a sound mind," "there is the hanging head, and the rueful look." Instead of that charity which is the life pulse of our holy religion, there is bitterness, contention, and hatred; and instead of the *reasonable* service recommended by the scripture, there is often the canting of the hypocrite, or something approaching the extravagant buffoonery of Kilsyth. As you look forward, however, to the society of men of reflection and intelligence, and as it is probable that you will be called upon to minister among persons of cultivated understandings, it greatly behoves you to endeavour to keep pace with the intelligence of the age. And even if this were not the case, a sense of duty should impel you to use all the powers which God has given you to become acquainted with his word; and you know that this is impracticable, unless you make yourselves thoroughly acquainted with the languages in which the scriptures were originally written. This will be necessary in your defence of maligned, persecuted, but hallowed truth; "in your giving an answer to every one that asks you a reason of the hope that is in you."

RHO.

(To be continued.)

DEDICATION SERMON BY THE REV. O. DEWEY.

[The following extract, which our readers will not think too lengthened, is from a sermon lately preached at the dedication of the Church of the Messiah, in Broadway, New York, by the Rev. Orville Dewey, the pastor of the congregation. We learn that the building is a very magnificent one; the cost was *ninety-six thousand dollars*, which has been already nearly paid off by the sale of pews.]

No place, however sacred—no occasion, however interesting, can be so great, as the principle which consecrates it. Holiness becometh thine house, O Lord, for ever.

When I think of this spiritual consecration, all outward adornments, decent rites, visible prosperity—the thronged gates and the gathering of a multitude sink to nothing before me, and I feel that the great and sacred interest for which we have built this structure could make any place

sacred and sublime. Nay, my brethren, I can well conceive of circumstances in which loneliness, and desertion, and danger, would ennoble and endear to us a scene like this. If this, instead of being a temple of prosperous worship, were the altar of a forlorn hope; if we were met here to-day, to pledge a lofty and solemn fidelity to a rejected and scorned faith; if this were the cave or the catacomb, to which the early Christians stole in silence and darkness; greater and dearer might it be to us, than this fair sanctuary. Better than cushioned seats and painted walls, might be the ragged stone or the cold sarcophagus on which they leaned; and sweeter than chant or anthem, the stern and deep-toned voice of their great resolve.

I speak thus, my brethren, not to praise goodly temples the less, but to praise sanctity and solemn intent the more. Meet it is, that the temples of a nation's worship should be goodly and fair. I cannot think that this is the only point at which liberality is to pause, and expense to be carefully restricted. Every large city in the country is, each year, lavishing upon luxuries, entertainments, spectacles—upon things that *perish* with the passing year—enough to build ten noble churches; and every town and village is doing the same thing in its proportion. Now surely, if there is any thing for which a people should be willing even to strain their resources somewhat, it is to do that well which is to be done but once in the course of some hundred years; to bestow some unusual care and expense on that which is to be associated with religious ideas, and in that important relation to be viewed with pleasure or disgust, by the eyes of passing generations.

Architecture is a language, as truly as sculpture and painting—nay, as truly as literature, as poetry. The front of a majestic and beautiful church is known and read of all men. The stranger, the gazer, the passer-by, though he read nothing else, reads that. And there are religious edifices in the world, whose effect in elevating the mind cannot be transcended by any painting or statue, by any poem or eloquent discourse. And suppose that such poem or discourse could be so depicted as to be set up in an enduring form, and to make an instant and inevitable impression, by the very way-side where multitudes and generations are walking: would it not be a

goodly work to place it there? Would not the very idea, the bare possibility of it, awaken the utmost enthusiasm? But a magnificent piece of architecture *is* such a poem—is such a discourse; insomuch that I will venture to say, and I say it advisedly and deliberately, that I should value as much, in any city or town, the effect of the York minster in England, as of that great work of England's sublimest bard—"the Paradise Lost." He who gazes upon such a structure is melted, enraptured, overwhelmed, with delight and veneration; he feels as he does when he gazes upon the sublime objects of nature. And to place a majestic cathedral in one of our cities—would that it might yet be done here!—would be, as if you could place the loftiest mountain of the Alps in its neighbourhood, to bear up the thoughts of its inhabitants to sublimity, to beauty, to heaven!

A church, too, is more than a work of art; it is a symbol. It is a symbol of religion; a visible sign and setting forth of the religious sentiment. Churches are the outward consecration of our cities, of our villages, of our country, of the world. They are visible tokens of the invisible; they lead the thoughts to the unseen and infinite. Their rising towers, their pointed spires, recognize a communication between earth and heaven. They are like the ladder which Jacob saw in vision, on which the angels of God were ascending and descending; and he who pauses beneath them in the sacred hours, to meditate and pray, is sometimes led to exclaim, with the ancient patriarch, "How dreadful is this place! this is none other than the house of God; this is the gate of heaven!" What would a city or a village be, even in appearance, even to the passing traveller, without churches!—a city of habitations and warehouses, and houses of entertainment for the wayfaring man, and houses of pleasure for the gay, but without one structure to recognize the sense of devotion and of duty? Would not the very traveller hasten for his life from such a city, as the city of destruction? And what a striking testimony is it to the universal sense of some kind of religion, that one such city was never found in the world!

Man is ever struggling upward to something above and beyond him. I do not say that he is always making the right moral effort; but that his thought, his mind, his

feeling, never satisfied with the earth, soars, instinctively soars, away from it—even though he scarcely knows whither. But, my brethren, do not we know whither our thoughts soar? Have we not a purpose in this erection? Do we not feel that we have need of such a place of resort? We know that the lights of heaven are often obscured by earthly mists, and we build here a tower of observation, where we may come up and gaze upon their unclouded brightness. We know that the waves of our earthly fortunes and experiences roll in wild and fearful commotion around us, and we build here a Pharos, a light-house, to guide us upon the dark and stormy sea. And long as that lofty tower stands, may it bear the blessed light of guidance and hope to us and our children!

We have departed from the custom of our churches, by giving this structure a name. We denominate it the Church of the Messiah. We did not wish that it should bear down to future times a sectarian title, or that its name should change with successive pastors. We are sensible that it will often be called by these names, and we pretend not to force a name upon any one; though the congregation have unanimously adopted the one now designated. But we hope that in process of time it will come to bear this title in familiar usage. We hope that this name—one permanent name—a name most sacred, will become venerable and hoary, through the associations of coming years and the attachment of succeeding generations. At the same time, we do not lay aside our denomination as a religious society. We are "The Second Congregational Unitarian Society," worshipping in the Church of the Messiah.

I have thus spoken in general, of the consecration of this place to the great sentiment of religion. But this naturally leads us to something more specific; in other words, to the distinct views and uses which have been contemplated in the erection of this building.

Let me then say, that our main desire and purpose is, to consecrate this place of worship—not to any extraordinary novelties, not to any strange and singular opinions, not to any controversal dogmas, not to any vain presumption, that we alone, on all points, are right, and that others, on all points, are wrong. We would consecrate this church,—not to pride of opinion, but to modesty

and humility; not to assurance, but to inquiry; not to any unbecoming claim of infallibility, but to the great principle of religious progress. We stand here on an humble spot, upon a vast globe, which is yet itself but an humble spot amidst the infinitude of worlds and systems,—and here, in the morning twilight of our being, we build an altar to lowly seeking and earnest prayer for light; we build an altar, not only to the truth which we do know, but the truth which we hope to know. Yet, nevertheless, do we build it to the truth which we do know. To the old, the primal, the time-hallowed truths of all religion,—to the elder faith of Christians, sanctified by their prayers, and sealed with their blood, to the common, so far as it is the most heart-felt faith of all Christians now—do we dedicate this temple. To the unity of the faith in the bond of peace do we dedicate it; to one God, the Father; to one Saviour, Jesus Christ; to one Divine Spirit, sent to enlighten, sanctify, and save us; to the faith of a divine revelation, and of a universal and kind providence; to the boundless grace of God in the gospel; to the instruction of mankind in righteousness, to their redemption from sin, and to the hope of everlasting life. Above all, and emphatically, do we dedicate this church to the cross of Christ. We call it after the name of the great Messiah. We dedicate it to his cross. That symbol, if the act would not be misunderstood, would I gladly see raised high above the tower of this consecrated building. It is the distinctive symbol of our salvation. In that cross, to my eyes, shine most brightly the mercy of God and the hope of man. In saying this, I intend to say nothing blindly or mysteriously. Out of mystery into reality would I bring that great sacrifice; out of a vague and ineffectual reliance, into a distinct and living sympathy; out of theory into practice; out of the study into the heart. I utter no professional *dictum*, when I say, that I hold the heart-felt knowledge of what that cross meaneth to be the dearest knowledge on earth. Truly and deeply, and in a sense not yet enough understood, it is saving knowledge. The Catholic worships that cross. I too would have it worshipped; but it should not be the worshipping of a mere symbol, nor of the mere agony that it sets forth. It should be the "worship of sorrow," endeared by its patience; it should be the wor-

ship of divine meekness, of victorious humiliation, of all-conquering forgiveness, of all-consummating self-sacrifice. It is a worship which, if I could put it into the heart of any worldly and self-indulgent being, would make him a new and a happy creature. Before that cross, were it rightly revered and worshipped, all worldly pride and vainglory would sink to the dust; all Christian virtues would spring up,—amidst tears, amidst penitence, amidst self-renunciation, they should spring up,—fair and beautiful, like the life and the love of Jesus. By this sign should men conquer—not as Constantine conquered; the world's very ambition should then be conquered, won, redeemed to the service of God; and the paths—the till now weary and darkened paths of earth—should be bright and happy, I had almost said, as the regions of heaven!

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With *respect*, with *love*, and with *sympathy*, should the pulpit adress the people. He who does not feel these sentiments towards mankind should find some other organ of communication with them than the pulpit. He may imitate the poetry of Byron, or adopt the cold philosophy of Hobbes, or select for his weapon the blighting satire of Voltaire; but to him belongs not the gentle and solemn ministration of the Gospel. I advocate no soft effeminacy in the pulpit, no lax complaisance towards human nature, no weak sympathy for it, that compromises any lofty principle. That, indeed, were both scorn and cruelty towards it. *Let* the pulpit be bold. Let it clothe itself with indignation against sin. I would see more than I ever yet saw in the pulpit of that honest and manly indignation. Let its law be strict, and its scrutiny piercing,

——— "the tent that searches,
To th' bottom of the worst."

But in all this, there is nothing inconsistent with the sentiments which I advocate. I respect whom I warn; I love whom I would recover; I sympathize with him that I would save. From the bosom of these affections proceeds the only true fidelity; and not one of them can be spared. Whose voice, to recall from wandering, so powerful as the parent's?—And why? Because it is with mingled respect and love and sympathy that he speaks

to his erring child. Let one of these be wanting, and he might as well speak to the dead, he can do nothing.

The pulpit, in this respect, must conform to the great laws of human nature. And this principle I do not set forth, as demanded by policy, but by truth. The human heart is entitled to respect. Amidst all its debasement, there are in it solemn monitions and mementos of better things to be recognized. I cannot fling scorn upon its awful depths. I cannot with rude blows strike the guilty heart. The fallen throne that human hands have built, —the shattered tower that beetles in sublime desolation over the land that it once ruled,—must not draw from me a veneration that I will not give to the mournful and monitory ruins of humanity. And if that ruined greatness of a human soul casts its dark shadow over the world unknown,—if there is before me a being, who may sink to hell, bearing with him—more than the wreck of an empire—bearing the world of his affections with him, down to woe and agony,—it is not with slight and scorn, but with awe, with a horror of reverence, that I must look upon him, and speak to him.

Nor yet from our love as well as our respect, is an erring nature shut out. It is written, that "God so loved the world, that he gave his Son to die for it." I cannot help feeling as if that love of God, paternal and pitying, takes the part of its poor, erring child, against the cruelty and contempt and misanthropy of his fellows. Men hate us. God loves us. Men denounce us. God loves us. Men tread us under foot, or pass us by. God still loves us. Men, sometimes with seeming satisfaction, doom us to hell. God yet loves us; and gave his Son to die for us, that he may raise us to heaven. Thou who art most fallen, forlorn, neglected! remember that. Remember that there is one that loves thee—thy Father alone, who can never hate thee. All other love may fail thee; yet shall that love never fail thee. For thus is the comparison set forth: "Can a mother forget her child? Yea, she may forget; yet will not I forget thee."

OF THE CHRISTIAN DUTY OF VISITING THE POOR.

For many years, the expediency of extending education to the humbler classes, was a question in dispute between

the advocates of the old regime, and the ardent disciples of the new order of things. But the matter seems now fairly settled in the public mind. Few, very few, indeed, venture to plead in favour of ignorance. Notwithstanding the risk which young ladies run of having their love-letters read by their attendants, it is at length tacitly agreed that every subject in her Majesty's dominions ought to know how to read and to write. For this purpose, schools are rising up in every direction, and the government, wisely seeing the advantage of combining local knowledge and zeal with public exertion, have formed their plan on this compound principle.

The benevolent efforts of individuals, and of congregations, have also established daily schools for the poor in various places; and sometimes connected with them other charitable institutions, such as clothing societies, benefit funds, &c. All this naturally draws the rich and the poor together with a kindly feeling towards each other, and leads to the inquiry, how this intercourse can be made most available to improve and benefit the objects intended to be relieved. Every one must comprehend that a knowledge of the real wants and sufferings of the poor is best acquired by entering their dwellings, and seeing where and how they actually live. And this is done every day by hundreds of our Christian brethren. But, alas! their number is as nothing, compared to the abodes of misery which every where abound; and, unhappily, sectarian or proselyting views have often, in this country, marred the good to be produced by such intercourse.

During the last few years, Unitarians have taken an active and eminently successful part in these works of benevolence. We have a mission to the poor in London, another in Manchester, and a third in Liverpool; all, I believe, set on foot by our Unitarian Wilberforce, Dr. Tuckerman, whose excellent writings on the subject ought to be well known among us. And, quite recently, a similar mission has been formed in Bristol, by the *united exertions of the ministers and the congregation* of Lewin's Mead. These public missions, however, have unfortunately served to strengthen an opinion which is still prevalent, that the poor can only be visited advantageously by persons chosen for the purpose; and that,

in large towns especially, no respectable, delicate female could think of risking her person in the filthy retreats of poverty. It, no doubt, does require an effort to leave clean, well-aired, often luxurious apartments, and enter rooms where the cold naked walls show the want of every comfort. But let us examine first, what is the motive which ought to prompt to such conduct; next, what are the amazing difficulties to be overcome; and, lastly, what is the good to be accomplished by such sacrifices of personal ease.

If we receive and adopt the New Testament as our guide, are we not bound by it to restrain and control our selfish feelings, and to show kindness to our neighbour? It is remarkable, that, while the commandments in the Old Testament are almost all prohibitive, our Saviour's instructions are chiefly directed to inculcate the performance of active virtue; he is constantly saying, *do* so and so. "*Be ye* followers of that which is good." "Go and *do* likewise." Nor are his the cold admonitions of a mere moralist, who lays down a beautiful theory to be criticized and extolled in the pulpit and in the drawing-room. "He who spake as never man spake," says, "a new commandment I give unto you, 'that you love one another.'" To enforce this holy, this heavenly precept, he identifies himself with the meanest sufferer, and declares, "In as much as you have done it unto one of the least of these my brethren, ye have done it unto me." To show the length and breadth of the injunction, he has given us the touching parable of the good Samaritan; and to prove its paramount importance, he has made it the test for membership in his church. "By this shall all men know that ye are my disciples, if you have love one towards another." And the only definition of true religion to be found in the Christian scriptures, is in the General Epistle of James, i. 27. "Pure religion, and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Now I would ask those of your readers, who *profess* to be members of the church of Christ, is it or is it not their duty to visit the poor? Or can any one who has really imbibed the spirit of the Gospel, who feels what it is to love Christ, and who wishes to make this life a preparation

for a state of eternal enjoyment, abstain from *seeking* occasions to cheer and assist the destitute among their fellow creatures?

It seems impossible that Christians can deny, or set aside, the force of this important precept. Taking it, then, for granted that it is the duty of Christians to visit their poorer brethren, the question next arises, by whom, and in what manner, this can best be done in the present state of society; for all our duties must be modified in their performance, according to the situation and circumstances of individuals. And this is, in fact, the practical view of the subject intended to be brought under consideration by the present observations.

It is asserted by some that *peculiar talents* are requisite in those who go among the poor, to enable them to discover imposture, to declaim against vice, and to soothe virtuous suffering. This may be the case where an agent is required to act for a society, where many are to be visited, and a constant supervision kept up in remote places. It might, however, with equal truth, be asserted that *peculiar talents* are requisite in every woman that marries, to enable her properly to discharge the various unknown and highly important duties she is called upon to perform. Yet women of very moderate abilities venture to marry, trusting to their wits for guidance in all cases of difficulty. Now, I am disposed to believe that every woman who marries, or *who thinks herself fit for matrimony,* is perfectly qualified to visit the poor, to whom kindness, common sense, and Christian sympathy, are more valuable than either learning or talents.

Again; it is asserted that respectable females could not possibly enter the dirty hovels, and disreputable abodes of poverty. Merciful Providence! and are not the inhabitants of these our fellow-creatures—living among us—made of one flesh and blood with ourselves, and redeemed by the same Saviour, and where they eat and drink and sleep we dare not cross the threshold! Oh, Christians, this ought not to be so. If such haunts were more frequently entered by the rich, they would soon cease to exist in their present state. And what is the amount of inconvenience to be feared? a little dirty walking, perhaps, and the endurance, for a short time, of filthy sights and smells. And to avoid such temporary annoyances as

these, a Christian woman draws back from the performance of a positive duty; she will choose some less disagreeable way of serving God, she will give her money to be distributed by others who can endure such sights, and returning to the comforts of her own home she will soon forget the suffering which she neither sees nor feels, and it will probably never occur to her that she is neglecting the best possible opportunity for cultivating the benevolent affections in her own heart.

Another excuse for not visiting the poor is, the fear of catching some contagious disease. Latterly, however, there is little to be feared on this score, as the poor now use all their efforts to get their sick into hospitals; at all events, previous inquiry could ascertain that point. The fear of insult, or of entering improper houses, is equally groundless, as here, too, previous inquiry could be made. Besides, a quiet, virtuous woman carries about her in every place a look and a manner which command respect, and she will invariably be received by the poor with kindness and courtesy.

"But why," it may be asked, "speak of females only as performers of a duty equally binding on all Christians?" Because they are decidedly the best qualified for this service of love; and, therefore, it is the difficulties which are supposed to be in their way that should be examined. When visited by sickness or affliction, the humbler classes have always found more or less of sympathy and assistance from clergymen, medical men, and a few pious exemplary men who delight to go about doing good; and this has given rise to the feeling, that men are the only persons competent for such duties, and that women step out of their sphere by offering to take part in them. This is a very erroneous notion. The duties of females are all, properly speaking, domestic. The management of a family, rearing children, making, mending, buying,—in short, every occupation of a lady in the middle rank of society qualifies her for being a judicious observer and useful adviser to a poor woman; and, without encroaching on the paramount claims of home, she might exert a highly beneficial influence in many a poor dwelling. Much good has, in this way, been done among poor tenantry; and where the landlord has failed to accomplish the amelioration he expected, it was chiefly from the

want of female exertion co-operating in the interior of the household.

Take two districts as nearly as possible under similar circumstances as to the wants and resources of the poor: in one let schools be opened, and annual prizes offered for the greatest improvement in cleanliness and orderly habits in the rooms and families of the poor, by a society acting merely by paid agents; in the other, let a small society of ladies form a school for poor female children, connecting, perhaps, with it a clothing fund, and let them visit constantly the parents of these children, and *take an interest* in their improvement. At the end of three or four years which district, do you think, would be found to have changed most for the better? And this reminds me of a conversation, which, during tea-time at a temperance *soirée*, I had lately the opportunity of overhearing between two rather fashionable-looking ladies. "I wonder, Mrs. T——, you allow your daughters to go to our charity school to teach little bare-footed dirty brats to hem and sew. Do we not pay a mistress for that purpose? How can the girls spare time from their masters? Mary, too, has such a fine voice, and Mr. B.'s lessons are so expensive, she should spend every spare moment practising." Her companion replied: "I value my daughters' time most highly, yet I was delighted when Mary and Jane proposed to spend each two hours a-week in the school. This is a very small portion for them to give, yet it does great good. They take one or two children beside them, who learn much more quickly from them than they would from the monitresses; for you may suppose one mistress can give but a small share of personal instruction to each of sixty children during the hour and half which is allowed for needle-work. But what, in my mind, is still more important, I consider it the best possible training for the girls in patience, perseverance, and kindliness, to the poor; for the little animals are sometimes amazingly stupid and tantalizing, yet somehow the girls talk to them, and by degrees get fond of them, and even ask me to take them with me when I visit their parents."—"What! my dear Mrs. T——, you do not mean to say that you actually go into the places where these creatures live? Why the school-mistress told me that some of them are little better than beggars, and inhabit cellars and garrets, and such

unapproachable haunts."—"It is true, indeed," said Mrs. T——, "their dwellings are often very dirty and wretched; yet I have sometimes found a clean floor, table, and stool, where there was neither bed, bedding, nor other furniture."—"But," inquired the wondering lady, "what took you first among such people? You are no *saint*, as the word is used now-a-days; you dress as gaily as I do, you take your daughters into fashionable company, and, though I know you are rather precise about the manner of spending Sunday, you are generally as fond of amusement as most persons; how then would you ever take the fancy, or spare time, to visit the poor? I am willing enough to send them relief, and to speak kindly to them, and all that; but, in sober earnest, I can see no necessity for ladies entering their dwellings. Do give me a hint of who converted you?"—"What will you say," answered Mrs. T——, "when you hear that Mrs. W——, and Mrs. S——, and several more of your friends share my delinquency, and that we have actually resolved to know, from inspection, the homes and families of all the objects we relieve?" —"You will have a busy time of it then," remarked the other lady. "Oh, not quite so bad as you imagine; besides, I hope to get you to help us," rejoined Mrs. T—— playfully. "I will 'convert' you, my dear. But this is no place for settling the question; the first evening we can get quietly together, I hope to prove to your satisfaction, that ladies may, without contamination, or without abandoning the duties or amusements of life, visit the poor; that in so doing they obey a Christian precept, and often receive lessons of resignation, and awaken sentiments of piety seldom felt in the luxurious homes of the rich." Here the colloquy ended. I was rejoiced to find Christian principle, apparently unaccompanied by fanaticism, leading to the performance of this important duty.

Among your fair readers, Mr. Editor, there may, perhaps, be found some who will stigmatize the preceding observations, as common-place and uncalled for. "Every one," they say, "acknowledges it to be a Christian precept to visit the poor, and those who can practise this duty." Now here is the main point at issue quite overlooked. What is meant by "those who can!" Look through our Unitarian congregations in Ireland, and see how many of them are still deficient in schools and insti-

tutions, calculated to call forth and concentrate benevolent exertion. Then look individually at those which have done something, and see how partial and how puny are the efforts made. Sometimes the minister is cold and inactive; sometimes the people are apathetic, and unwilling to be roused from their quiet indifference to the wants of others, and both would fain escape any new claim on their purse or on their time; while some less amiable persons venture to insinuate, that there is more of fanaticism and sectarian bigotry than of religion, in the wonderful exertions now making for ameliorating the condition of the lower ranks.

Under these circumstances, can it be asserted that "*all who can*" visit the poor? or can be deemed unnecessary the endeavour to awaken attention to so important a subject?—important to the individual from its powerful influence on the Christian character, in making the love which every where breathes through the Gospel a vital operating principle of action; and important to society, by bringing our best powers to assist in cheering and Christianizing those who sit in darkness.

There is no doubt we often approve in theory, where our practice is deficient. We indolently pursue our usual course, dreading the difficulties attendant on a change. But this is not the conduct of a true Christian;

> He holds no parley with unmanly fears,
> Where duty bids he confidently steers.

I hope, and am persuaded, there are many such among your female readers. I entreat of them to consider this subject with serious attention, above all, to search the Scriptures for support and encouragement in this labour of love; and then to come forward, in the spirit of the Gospel, to act, to assist, to stimulate, to encourage, and in every way to prove themselves worthy disciples of a Master whose delight was "to go about doing good."

Sept. 1839. O.

SUNDAY-SCHOOL ADDRESS.

[The following are extracts from an address delivered by Dr. M'Kittrick, at the half-yearly distribution of premiums in the Sunday-school of the First Presbyterian Congregation, Holywood, on Sunday, Sept. 29.]

My young Friends,—I have been requested to address a few observations to you, as Sunday-school scholars, on this third half-

yearly occasion of distributing premiums for regular and punctual attendance. I therefore congratulate you; and I am sure you are all thankful that you enjoy such an opportunity of being taught, not only to read, but to understand the Scriptures of truth, which contain the best instructions for regulating your conduct in this world, and which are the infallible guide to teach you how to obtain happiness hereafter. * * *

It is about fifty-eight years since the first Sunday-school in Britain was founded, by the celebrated Robt. Raikes, and the state of society which suggested its establishment, contrasted with the happy result of the experiment, will testify to the great importance of such institutions. In passing through an obscure street of London, he found an immense number of poor ragged children playing at different games, cursing and swearing, and profaning the Sabbath in the most shocking manner. This lamentable state of so many poor children suggested the idea of the Sunday-school. After much labour, he succeeded beyond all expectation; and, in less than two years, had between 200 and 300 scholars in regular attendance.

The next Sunday-school that we read of was that established, about seven years after, by the no-less-justly-celebrated Hannah More, a lady who, for the purpose of making herself useful to mankind, retired from the society of royalty and nobility, and from one of the most brilliant circles of learned men that Britain ever witnessed, to a villa near Bristol, called Cowslip Green, close by a village called Chaddar, where her first Sunday charity-school was established, for the purpose of removing the gross ignorance and depravity which abounded there. Her own words would best express the deplorable depravity of this place, and could not fail to be interesting; but briefly, there were 2000 persons of a poor population, and the prevailing characteristics of every family were ignorance and vice. There was only one Bible in all the parish, and it was propping up a flower-pot. After great exertion and opposition, the school was established, and in the sixth year 200 children, and 200 old people, were in constant attendance.

Permit me next to allude to a Sunday-school, established at Moneyrea, my native place, about twenty-six years ago, where I was a teacher for several years, and where more than 200 children attended every Sunday morning and evening. My chief design in noticing this one, is to draw the attention of my young friends to the regular, I may say universal, practice of the scholars, with regard to attending public worship. Every one was prepared for remaining after school to attend public worship, and there was no such thing as going home, till divine service was over. I have often regretted that many who attend this school do not remain for public worship; but I hope you all so fully feel the importance and advantage of doing so, that you will not require to be again reminded of it. It must be left to your own good sense, as no compulsion can be used; but I can tell you from much observation and experience, that regular attendance on public worship leads to regularity of conduct, not only during the remainder of that day

of rest, but on every other day, it lays the foundation of good habits, paves the way to a life of virtue and peace, and ensures the respect of the wise and good for all who practise it. I have always observed, that there is little danger of children who are regularly in the house of God being bad members of society. And does not your Bible tell you, that a day spent in that house is better than a thousand elsewhere.

My young friends, I am much pleased to find that so many of you have been rewarded for merit and punctuality of attendance: but this is not all you are to look to; you must consider the instructions you receive here, which are chiefly drawn from the New Testament, as the principles by which you will regulate your conduct through life. You must all endeavour to act in accordance with the great principle of Truth, the most sacred bond of society, and without which the purest character or best man could never feel safety. Not only in your words, but also in your hearts, must you feel that you are speaking truth. Live in the constant exercise of kindness and forbearance, which by reading this book you will soon learn how to practise. * * * *

Go on in the straight-forward course pointed out in the Scriptures, and let it never be said of any Sunday-school scholar that he has been tempted to join the wicked in their evil ways. Never let the finger of scorn be pointed at the young professor of Christianity, as one who had gone to the Sunday-school in the morning, and had associated with the idler, the swearer, the blasphemer, during the remainder of the day. Let your conduct be such on every day as becomes Sunday-school scholars and Christians, that others seeing your good works, and hearing your well-regulated words and conversation, may go and do likewise.

I hope I may be excused for mentioning a circumstance connected with Sunday-schools, which made a strong impression on my own mind, as it may not be inapplicable or uninteresting. On going to visit the mother of a family of four children (a widow) in the last stage of consumption, I found her listening to her eldest daughter, about ten years of age, reading from the New Testament. She was about to stop on my entrance, but I encouraged her to proceed, and listened till the chapter she was reading was finished, and I am confident I never paid more attention. Here was a Sunday-school scholar performing the part of minister in the poor family, imparting consolation to a dying parent, and instruction to all who would listen. The mother said it was one of her greatest comforts that two of her children had been educated at a neighbouring Sunday-school, as she never could have had them taught to read the Bible in any other manner, her husband having been only a labourer, and they all very poor when he died. I hope the instructions you receive here may enable you all to imitate this little Sunday-school scholar, and that you will all be a comfort to your parents.

To the teachers I would again address myself in concluding, and say, persevere in your good work. You are engaged in the transcendent occupation of guiding immortal minds to the truth as it is

in Jesus, and moulding these youthful hearts into the form of that Divine Being. The sentiments you inculcate cannot fail of enlarging their benevolence, and making them more interested in the happiness and virtue of their neighbours and of all mankind.

I would not be going too far in saying, that your efforts are advancing a great national cause,—that national character from which Britain derives her highest and best energies. Compared with other nations, her religious and moral character adorns every page of her history, and by these she is destined to extend and perpetuate her renown and dominion over every quarter of the globe.

Aided by Sunday-schools, their teachers, and scholars, and all her other enlightened, liberal, and benevolent institution, may she go forth, with the Bible as her guide, an instrument in the hand of Providence to accomplish the moral and religious regeneration of the habitable globe, and the fulfilment of the happy time alluded to in that beautiful allegory, where nations shall beat their swords into plough-shares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

INTELLIGENCE.

NORTHERN SUNDAY SCHOOL ASSOCIATION.

We beg to direct the attention of such of our readers as reside in the Province of Ulster, to the Northern Sunday School Association, lately organized in Belfast: and to urge upon them, the duty of contributing to its support by their influence, their co-operation, and their pecuniary contributions. The *Sunday School Society for Ireland* having laid it down as a principle, to afford no aid whatever, to schools in connection with or supported by Unitarian Christians,—having, in fact, refused to circulate their own publications, and even the Holy Scriptures, among persons labouring under the imputation of this odious heresy,—the greatest difficulty was experienced in providing books and school requisites for the numerous children, now receiving instruction in many of our Congregational Sunday Schools. To remedy this inconvenience, the founders of the Northern Sunday School Association formed themselves into a *reunion*, for the express purpose of affording every possible facility to the formation and support of Sunday Schools, without reference to the religious opinions professed by the children, the teachers, the conductors, or patrons. Through this Association, Bibles and Testaments, Class-books, School Registers, &c. can now be procured, on terms as reasonable as was possible, even through the *Sunday School Society for Ireland.* An excellent first book for children has also been published at a price which is low almost beyond precedent. Another work for more advanced pupils is in a forward state of preparation. A Book of Hymns suitable for Sunday Schools, can be procured through the committee: so that, if the conductors of Sunday Schools are henceforward in want of any of the requisites for teaching, they can only have themselves to blame.

An Institution such as this, stands in little need of recommendation. To state its objects, is to recommend them to the support of every benevolent Christian. We trust, the Association will largely experience such support. We know that the aid now solicited would be doubly valuable, if promptly afforded: as it would thus enable the committee to issue their publications at a very low price: which, without subscriptions, cannot be effected.

ANNUAL MEETING AND SOIREE OF THE UNITARIAN SOCIETY, BELFAST.

THE anniversary sermons of this religious Association were preached on Sunday, 6th ult. by the Rev. George Armstrong (formerly a Minister of the Establishment), and the annual meeting was held on Monday evening, in the Commercial Buildings. The assemblage was one of the most respectable that ever graced the Assembly-room, and numbered about 350—a large proportion being ladies. A judicious arrangement of the committee had combined the business of the evening with the pleasure of a very elegant and tasteful *soirée*, which promoted a flow of social feeling, and an interchange of kindly sentiments, that lent a heightened charm to the proceedings of an assembly composed of members of religious persuasions, some holding widely different doctrines, but all meeting on the common ground of Christian charity and good fellowship.

At the conclusion of the entertainment, Mr. M. Andrews moved, that the chair be taken by Wm. Boyd, Esq., J.P., of Fortbreda. Mr. John Montgomery seconded the motion, which was passed by acclamation. The business of the evening was commenced by singing the 192d Hymn.

The chairman then rose, and, having thanked the committee for the honour they had conferred on him, by selecting him to preside on the occasion, briefly stated the object of their coming together. Having always held the principles of Unitarianism—those benign principles, which he ever should hold—it was natural, that he should feel a warm interest in every thing relating to their Tract Society, for the diffusion of Christian knowledge, of which the present was the annual meeting.

Mr. JAMES MARSHALL read the report of the committee. It gave a succinct history of the progress of the society from its establishment in 1831, for the dissemination of those religious views entertained by Unitarian Christians, down to the present time. On the committee entering on their duties, they found that, for two years before, the society had been nearly inoperative—that the funds were at a very low ebb—that the shelves of the depository contained few works of value—and that the debts were considerable. The committee actively set about remedying this state of things,—in the first place, by collecting funds. £62, 8s. was raised in their first year of office in the town and neighbourhood of Belfast; and application was made to the ministers in country dis-

tricts to aid the society's exertions. This application, the committee regretted to say, had not produced the effect anticipated. With the funds contributed, the committee proceeded to repair the depository, and to replenish it with a supply of useful works, among which were those of the most eminent Unitarian authors in the new world. They had already succeeded in disposing of books to the amount of £80, which exceeded the sales for two years before. The committee had no doubt that the depository had been the instrument of effecting great and substantial good, and that its efficiency would yet be considerably increased. Want of the necessary funds had prevented them from publishing any original works, except "The Child's Guide," and "The Child's Book of Hymns," of which they had procured the copyright from the Rev. C. J. M'Alester, and issued an impression of 8,000 copies. In Feb. 1839, in consequence of overtures made by Mr. M'Alester, the committee undertook the management of "The Bible Christian," the only native periodical advocating the principles of Christianity. The Rev. W. H. Doherty had consented to conduct the editorial department of the work, under whose auspices it promised to progress in circulation and usefulness. The committee had opened a communication with bodies in England, similar to this society, for the interchange of publications; but, of course, the limited number of works they had to offer, had hitherto restricted their operations. For the success of their object, however, they entertain little fear,—seconded, as they hope they would be, by the Unitarian bodies in Ulster. The committee suggested the rescinding of Rule IV. of the society's code of regulations, and the substitution of another, to the effect, that, at each annual meeting in October, a committee of ten laymen should be elected to manage the society's affairs; and that a consulting committee of five clergymen should also be chosen, to whom were to be submitted such works as were proposed to be placed in the depository; but that, should they not return their decision in fourteen days, the committee of management should be empowered to place them in the depository without further reference to the other committee. At a subsequent period of the evening, a resolution embodying this was passed. The committee concluded by appealing, on behalf of their successors, to the known liberality of the Unitarian body.

The following officers were balloted for: *Consulting committee*, Rev. Dr. Montgomery, C. J. M'Alester, J. S. Porter, John Porter, H. Moore.—*Committee of management*, Messrs. G. R. Smith, J. M'Intyre, J. R. Newsam, Andrew Patton, M. J. Andrews, Dr. W. Burden, Wm. Campbell, York Street, Wm. Marshall, W. J. C. Allen, James Marshall.—W. Hartley, *Secretary*; M. Andrews, *Treasurer*.

Mr. John Montgomery moved, that the report be received and printed, with the treasurer's account, and a list of the books in the depository. Seconded by Mr. C. Dobbin and agreed to.

Mr. M. Andrews, *treasurer*, read the statement of accounts, which gave much satisfaction, as showing that the funds in hand were almost sufficient to discharge the existing liabilities.

The Rev. John Porter proposed a vote of thanks to the Rev. George Armstrong, for his kindness in consenting to preach the anniversary sermons of the society; and coupled it with a request, that he would allow his second discourse (that he delivered on Sunday afternoon) to be printed at the society's expense.

The Rev. J. Scott Porter seconded the resolution, and, in doing so, passed a well-merited eulogium on the zeal and talents of Mr. Armstrong. He described the peculiar merits of each of the three anniversary discourses; and stated, that the society's reason for selecting the second for publication was, that they thought it calculated to place in the proper light the distinctive views held by Unitarians, not only before the members of their own congregations, but before their Christian brethren of other creeds.

The resolution passed amid hearty applause.

Mr. Armstrong rose, and, after the cheering with which he was greeted had subsided, spoke nearly as follows:—Mr. Chairman, ladies, and gentlemen,—It will hardly be suspected that I have not the inclination to thank you for the kindness you have shown me, and the honour you must have just conferred on me; but I am afraid it will be evident, that I have not the power to express my gratitude so fully as I could wish. With respect to the request conveyed in your resolution, I may perhaps satisfy you by saying, that the discourse is one which I preached to a body in England, similar to yourselves; and that, previous to my coming here, I gave my consent to get it printed. (Hear, hear.) On this topic I will no longer dwell. Addressing public meetings is not my forte, and on the present occasion I had not leisure to get a speech by heart; I hope, therefore, you will kindly indulge me, while I read a few notes which I have hastily committed to paper. I remember a speech of O'Connell's commencing with the question—"What in the world brought me here? What have I to with this meeting?" I do not like to put myself in comparison with so great a man; but, in answer to a similar question I will say, that, with little power to do any thing good, I came here at the request of my friends, who wished to see me among them; and any inconvenience to which I have been put, has been amply rewarded by seeing so large and so zealous a muster of those who are engaged in promoting the same cause with myself. It will afford me much happiness if my presence here can add one spark to your zeal, or rouse you up to renewed exertion in behalf of that great cause which is committed to the keeping of us all. (Applause.) During my short stay here, my engagements have been so very pressing that I have had little leisure for visiting; yet, whenever or wherever I go, I feel that I have many friends among you. I hope that each of us, in our own sphere and locality, will diligently labour to disseminate the principles of charity, Christian kindness, and godliness; and whatever may be the way in which it may please God to try our faith, I feel heartily assured that He will ultimately give us an increase, and establish his kingdom among us. With these few remarks I beg, for the present, to conclude. Opportunity may, perhaps, again throw us together; and, if we should again

meet, I hope we will be as happy as all evidently are in the assembly I address. (Loud applause.)

The CHAIRMAN then proposed the first sentiment on the list—"The Queen; may her reign be long and happy, and may she still remember the principles which seated her ancestors on the throne." (Hearty applause.)

"The progress of Christian Unitarianism: may it be rapid and extensive,—breaking down the barriers of intolerance,—dispelling the gloom of ignorance and the mists of superstition,—and diffusing, over the nations of the earth, the light and warmth of the Sun of Righteousness."

The Rev. JOHN PORTER spoke to this sentiment. He said, that the Rev. Gentleman (Mr. Armstrong) who preceded him had been pleased to quote O'Connell, who, unquestionably, was a great man in many respects. He also would quote from the same high authority. Mr. O'Connell, in his letter to the people of England, had said, that Protestantism wanted expansive power; that, only a few years after the Reformation, it lost all expansive power, and began to retrograde. He was sorry to say that, in one sense, O'Connell was right. But why did Protestantism lose its expansive power? Why did it not advance as at first? Because it brought along with it many obsolete and persecuting principles, which must retard every species of reform, however good and perfect otherwise. (Applause.) How could any religion hope to proselytize, which drew the sword for the martyrdom of those who held a different faith—which sacrificed the holy and evangelical Servetus—and lighted the fires of Smithfield? But, whilst he said O'Connell was right in denying the expansive power of Protestantism in late years, he might, at the same time, apply the other half of the argument to the Church of Rome. It might be that the tide of Reform was flowing back upon its sources; but, at the present day, it was manifest that Catholicity, as well as Protestantism, wants expansive power. (Hear, hear.) Where now were they to look for the splendid triumphs of the power of the Gospel, which were achieved by the early Apostles, and by the great Reformers? Look to India, to Tartary, to China, to Africa; and it would be found, that three-fourths of the globe were yet to be Christianized. There was a time when Christianity had expansive power. The shepherds of Galilee, in one day, converted 3,000 people; and, during the short period of four centuries, the early Christian Reformers evangelized three-fourths of all the countries in which the Christian religion yet prevails. Christianity, indeed, wants expansive power at this day; and this being the case, it is worthy of consideration how new life could be infused into it. This could never be done, till they returned to the ancient principles of Christianity. In the early ages of the Christian Church, the Unitarian was the only creed which prevailed. The creed of the first Christians was the Unitarian Creed—the Nicene creed was Unitarian. Until those who would evangelize the world went forth with the power of the Gospel, and in the spirit of the Gospel, they went forth in vain. It was in vain the Trinitarian

offered the Bible to the Mahomedan. It was in vain he offered the Bible to the Hindoo, who could turn round and taunt him with Polytheism. He (Mr. Porter) had known a common servant to turn upon his master, and say, "You worship three Infinites; what harm can there be in my worshipping a thousand?" (Hear, hear.) Unitarianism, despite the bitter and unrelenting persecution with which it had been pursued, had, during the lost forty years, rapidly extended its principles, and was still extending them over Europe, in America, in Asia; and though some proselytes, now and then, dropped away from their Church, they also gained many in their stead from other Christian bodies. And those they so gained were not ignorant or weak-minded enthusiasts—men likely to fall into hysterics, or to be deprived of life itself, by exhibitions such as the Revival meeetings they had heard of. No; the proselytes to Unitarianism were of a different class. Among them might be found the ornaments of society—master minds, like that noble spirit who had addressed them yesterday.

"Our venerable friend, Dr. Bruce: we rejoice to hear of his health and welfare; we congratulate him on the pleasing results which he has lived to witness from his labours in the Gospel; and we trust he will long be spared to enjoy a continuance of comfort and prolonged usefulness."

The Rev. F. Blakely was loudly called upon, and spoke warmly of the talents, acquirements, and virtues of the honoured individual named in the sentiment. He had seen Dr. Bruce in Dublin, about a month since; and it was always unnecessary to say, that he manifested as deep an interest as he ever did in the welfare of the North of Ireland, and in the progress of Unitarianism.

"The cause of Civil and Religious Liberty, all the world over."

The Rev. Dr. Montgomery rose, and was received with loud cheers. He said, the great difficulty in responding to this sentiment was found, not in the want, but in the superabundance of materials. It was pleasant to know, however, that the principle it embodied was one which required the advocacy of no man—it was self advocated. (Applause.) It was a principle which, in an assembly of this kind, did not need to be illustrated, for many here had been brought from other Churches by its operation. He was proud to think, that there were generous and kindly hearts in all religious communities, who, though they did not agree with Unitarians in the peculiar doctrines of theology, yet coincided with them in what was still better—Christian benevolence. (Applause.) The sentiment of "civil and religious liberty" was in accordance with the Gospel of truth—it was the very spirit of that Gospel. That spirit is liberty itself—it restrains man from nothing but what is injurious to himself, and pernicious to society. Genuine liberty is known only in Christian lands. If we look to heathen countries, in any age—even to Sparta itself, whose sons bound themselves to sacrifice their lives on the field of battle, rather than surrender their independence—we will find, that liberty was a thing unknown, in its true principles; and that even these Spartans had a race of Helots under them, the veriest slaves of their masters' will. (Hear.

hear.) In Christian lands, the progress of liberty is rapid and victorious. In our own country, its operation has struck the bonds from 8,000,000 of our fellow-creatures; and they are now as free as God has made ourselves. (Loud applause.) It is, however, a melancholy thing, that, at this day, it is necessary to give such a toast. It is a melancholy thing, that the principle is not in full enjoyment in every Christian country. Yet, when they looked to the nature of humanity, the fact was not one to surprise them. A restless spirit seemed implanted in every breast, which impelled every one to endeavour to obtain ascendancy over his fellows; and, when a number united, and strove to obtain a common ascendancy, it was found, that suth bodies had, in all ages and countries, been able to control and to persecute others. This is to be lamented—it is not to be wondered at. And, when there is a strong feeling in favour of established customs, it is no marvel that the progress of reform is slow. Blessed be God, reforms are, nevertheless, going on. It would be as impossible to prevent the spread of truth, as to prevent the blowing of the south wind, or the ebbing and flowing of the sea. (Applause.) We see, that, from age to age, man is advancing to the dignity which he is intended by his Maker to attain. You will hardly find one man who advocates the disenthralment of his fellow-man from religious bondage, who will not advocate their disenthralment from political slavery; and you will rarely find an advocate for striking off the political fetters of his fellow-men, who is not also an advocate for his enfranchisement from restrictions of conscience. Where the love of religious liberty does not exist, the love of civil liberty cannot long endure. I believe them to be twin-born of Heaven; and I also believe they will yet raise the human family to the highest enjoyment of which earth can be the scene. (Hear.) When we call our country Protestant, it is strange that we have yet to advocate civil and religious liberty. We concede to every man the liberty of judging for himself in matters of belief. Our opponents tell us, that they, too, give full liberty of conscience; yet, if they went to a Roman Catholic, and told him to throw away his Manual, and to abjure the authority of the Priest; and, if this Roman Catholic did so, and became a Unitarian, they would tell him, that his latter end would be no better than his first. Is not this a melancholy thing to have to record in a Christian land? Is it not a melancholy thing, that we should be condemned to eternal perdition by worms like ourselves, and, as we were the other day, by the Rev. Mr. Stowell, for exercising the right of private judgment? We are not proud of our reason; and, while we contend for its unrestricted exercise, we repudiate the idea of infallibility in any number of mortals. We might as well think to make a finite number out of the figure 0, as to find infallibility in any number of fallible beings. I care not whether authority be centered in a Pope, or in a Church, or in a Queen and Parliament—their judgment cannot be infallible. It is an absurdity for our opponents to say, that *they* do not claim infallibility, while they demand submission to human creeds and formularies. We are told, that they have

love to souls; but I would like them to *prove* that they have love for my immortal soul, by first showing that they had love for my mortal body. (Applause.) If they show kindness to me in my temporal affairs, they will win my gratitude; but, if they throw stumbling-blocks in my way, and retard my worldly concerns, I must doubt that they have any love for my soul, who have so little for my body. They further say, that they restrict our judgment, and persecute us for the love of Christ. Sir, their assertion cannot be well founded; for the spirit of Christ was not a spirit of persecution: it was a spirit of kindness, of mercy, of forgiveness—a spirit of love, which did not distinguish one man as a Unitarian, and another as a Trinitarian, but which was freely shed over one and all of his followers. Let no man tell me, who gets up on a platform, to stir up controversy and bad feeling among his countrymen, that he is desirous to promote the cause of Christ. Christ's cause is promoted, not by the dissemination of sectarian prejudices and persecutions, but by peace and good will. Let no man tell me, who ascends the pulpit to denounce his brethren of another faith to eternal perdition, that he is desirous to spread the love of Christ. What love cannot exist in the bosom where rankles hatred to its neighbour? They tell us, Sir, of the blasphemy and desecration of the Sabbath—the wickedness and demoralization—encouraged by public companies who permit their conveyances to ply on that day, that the toil-worn mechanic may enjoy a few hours of relaxation after the labours of the week, but, in my mind, no desecration is so great—no demoralization so awful—as the desecration of God's day, by the preaching of angry controversies—by the denouncing of man by man—by the dissemination of unchristian prejudices, which are carried from the house of worship into the bosoms of families, provoking hatred, and enmity, where love and kindness alone should exist. How evident is the truth of the question,—"If ye love not your brother whom ye have seen, how can ye love God whom ye have not seen?" (Hear.) It is because I believe, that Unitarianism is calculated to give the right of private judgment—to give honour to the Saviour, and eternal salvation to the human soul, that I adopted, and shall ever maintain its principles. It seems to be the fashion of the present day, to become good sectarians and bad Christians. (Hear.) Shall this be our rule? Shall we adopt such a fashion, however prevalent? No, we shall not. (Applause.) I tell you, Sir, that if, to-morrow, I saw any number of my brethren banded together, to fetter the exercise of private judgment, I would come out from among them, and would not bid them God-speed in their purpose. Persuasion was the principle on which the Apostles proceeded. When man does more, he treads on ground which is forbidden to his feet. The Unitarian would bind with the cords of love, not those of his own persuasion alone, but the whole human family.—Dr. Montgomery then noticed the cheering prospects held out by the Report, and stated his approval of the alteration in Rule IV. of the Society's regulations. He begged his young friends of the committee to remember, that while they spoke of past neglect on

the part of the Society, many of its members had spent sleepless nights and anxious days in its service; and, perhaps, the rest which their Church now enjoyed was not a little owing to those very exertions. He hoped the Society would soon be enabled to publish tracts, not extracted alone from the works of their talented American brethren, but tracts suited to the meridian in which they lived, calculated to disabuse the public mind of the aspersions cast upon their principles, from the pulpit, the press, or the platform.

"Our brethren of the Irish Unitarian Christian Society, the Scottish Christian Unitarian Association, the British and Foreign Unitarian Society, the American Unitarian Association, and those who, in every place, hold and possess the great principles of Gospel truth—that *God is one*, and that *God is love*."

The Rev. Fletcher Blakely, in a speech of considerable length, replied to this comprehensive sentiment. He pointed out the exertions used by each of the societies mentioned, in their different spheres, to promote the spread of Unitarianism, and showed the distinguished success that had crowned their labours.

"The administration of justice, may it hold the balance evenly between man and man, uninfluenced by sectarian bigotry or party zeal; and may the dispensers of law and equity never permit their tribunals to be degraded into courts of inquisition, by making them subservient to the wishes of those who would despoil their Christian brethren of the property bequeathed to them by their ancestors, for no other cause than their honest avowal of the religious doctrines which they believe to be true."

Mr. J. Armstrong, Barrister, replied. He said it was impossible to mistake the cases at which the toast aimed—namely, that of the Clough Meeting-house, Lady Hewley's Charity, the Wolverhampton Chapel, &c. With respect to the first, however warmly he might feel on the subject, it became him, as a professional individual, to speak cautiously of the persons who had made the decision in the case. It was not for him to say whether or not that decision had been influenced by sectarian feelings. While, however, he completely differed with them on the law of the case, he differed still more with those who would venture to say, that, because the person who bequeathed property such as that alluded to, to the trustees of a Meeting-house, happened to be a Trinitarian, therefore his intention must have been, that it should be used solely for the benefit of Trinitarians. The donor might have loved Orthodoxy much, but that would not prove that he did not love liberty of conscience more. Mr. Armstrong then proceeded to give an exposition of the law bearing on such cases as those already referred to. If, however, the decision pronounced in the Clough case, &c. were really law, it became the duty of Unitarians to seek an effectual and speedy remedy for the grievances under which it left them to labour. They should avail themselves of the strong Unitarian force in Parliament, and get the law on the point settled.

Mr. C. Dobbin was then called to the Chair, which Mr. Boyd had vacated. Thanks were returned to the latter gentleman; and the assembly, after an evening of much happiness, broke up.—*Whig.*

SUNDAY SCHOOL ASSOCIATION.

THE COMMITTEE of the NORTHERN SUNDAY SCHOOL ASSOCIATION meet at their Depository, No. 28, ROSEMARY STREET, on the *First Friday of every Month, at Eleven o'clock*, A.M. when orders for Bibles, Testaments, Lesson Books, Primers, Class Rolls, and School Registers, are received and attended to.

Query-sheets, to be filled by those wanting Books, &c. may be had on application at the Depository.

All Communications to be addressed (postage paid) to the Committee, No. 28, Rosemary Street, Belfast.

CARRICKFERGUS.

THE COMMITTEE of the REMONSTRANT PRESBYTERIAN CONGREGATION of CARRICKFERGUS, take this opportunity of returning thanks to their friends in the South of Ireland, who have liberally contributed to assist them in repairing their Meeting-House; they also wish to express their grateful sense of the warm interest which was shown in their situation and prospects, as a new Unitarian worshipping society. The following is a list of the Subscriptions lately collected by their Minister:

DUBLIN.

	£	s.	d.
Rev. Jos. and Mrs. Hutton	1	0	0
——W. H. Drummond	0	10	0
Mr. John Classon	1	0	0
——R. Chamberlain (of London)	1	0	0
——Thos. Hutton	1	0	0
Miss Montgomery	1	0	0
Mrs. Matthews	0	5	0
Mr. Preston (of London)	1	0	0
——H. Courtney, jun.	1	0	0
——Daniel Hutton	0	10	0
——J. Classon, jun.	0	10	0
——Jas. Haughton	1	0	0
——Wm. Haughton	1	0	0
——Edward Hutton	1	0	0
——R. M'Clelland	0	10	0
——Travers Blackley	0	10	0
Miss Classon	0	10	0
Mrs. Litton	1	0	0
A Friend	0	5	0
Mr. F. Porter	0	5	0
Miss Bradshaw	0	5	0
A Friend	0	5	0
Miss Alcock	0	5	0
A Friend	0	10	6
Mr. William Gray	0	10	0
Mr. Howe	0	10	0
——John Edgar	0	5	0
A Friend	0	5	0
Mr. Gaskin	0	10	0
——Leland Crosthwaite	1	0	0
Miss Howe	1	0	0
Mrs. Stevelly	1	0	0
Capt. Kennedy	1	0	0
Capt. Rennie	1	0	0
Mr. Kennedy	0	10	0
——H. K. Courtney	0	10	0

CORK.

	£	s.	d.
Mr. Thos. Jennings	1	0	0
J. Lane, Esq. (Mayor)	2	0	0
Mr. Morley	1	0	0
——Olden	1	0	0
——Clear	1	0	0
——Osborne	1	0	0
——King	1	0	0
——Richard Dowden (R.)	0	10	0
——Varian	0	10	0
——Mahoney (a Roman Catholic and unsolicited)	1	0	0
Miss Cuthbert	1	0	0

BANDON.

Mrs. Dowden	1	0	0
Messrs. C. and W. Dowden	2	0	0
Messrs. Briggs	2	10	0
Rev. W. Hunter	1	0	0
Miss Aickin	0	7	6
Mr. Jas. C. Allman	1	0	0
Capt. Rodgers	0	5	0
Mr. Robt. Allman	0	5	0

CLONMELL.

Rev. James Orr	1	0	0
Mr. Chas. Riall	1	0	0
——Wm. Riall	1	0	0
——Wallace	1	0	0
——Bradford	0	10	0
——John Strene	0	10	0
Miss Bradford	0	7	6

J. N. PORTER,

Minister.